

THE
CAUSE OF INFANTS
MAINTAINED, ²

Against such as would defraud them of their
Interest in the Church or Kingdom of God,

OR, A REPLY TO

Mr. THOMAS GRANTHAM;

Wherein both the Vanity of his Introductive Argument with all its Absurds, and not only the Inconcludingness of, but also the Prevarications, Fallacies, and Fallhoods contained in his Answers, are plainly discovered: So, as that all his Attempts against *Infant-Baptism* greatly fail of Evidencing its Original not to be from *ZION*.

Written for the undeceiving of all such as thought and cryed up his said Answers thereabout as unanswerable: And for satisfaction to all others that are doubtful about the points here in controverfie.

By I. HORN, sometimes Minister of *Lin Allhallows* in *Norfolk*.

Mic. 2. 9.

Aparvulis ejus auferitis decorum meum in seculum. Jun. & Tremel.
From their Children (their little Children) have they taken away my
Glory for ever.

Mat. 18. 10, 14.

*Take heed (saith our Lord and saviour) that ye despise not one of these little ones:
For I say unto you that in Heaven their Angels do always behold the face of
my Father that is in Heaven. And it is not the will of your Father that one
of these little ones perish.*

Mark 19. 14. And Mark 10. 15.

*Jesus said, suffer the little Children to come unto me, and forbid them not; for
of such is the Kingdom of Heaven. Verily I say unto you, whosoever shall
not receive the Kingdom of God as a little Child, shall not enter therein.*

*Dignum est, & ad Dei spectat benignitatem, ut quibus fidem ætas denegat
propriam, gratia prodesse concedat alienam. Nec enim omnipotentis justitia
propriam, putat ab his exigendam fidem, quos novit propriam nullam
habere culpam. Porro alienâ opus est fide, cum sine forde non nascun-
tur aliena. Bern. Epist. 77.*

L O N D O N, Printed for B E N. S O U T H W O O D,
at the *Star*, next to Serjeants-Inn in *Chancery-Lane*. 1675.

The Epistle to the Reader.

Christian and Candid Reader,

VVhat I have done in this ensuing Discourse, I leave to thy
sober and serious Consideration, and impartial Judgement.
Thou mayst not expect from me more to be said for the sub-
ject of it than it will bear. It must be confessed that one plain express com-
mand in Terminis to Baptize Infants, or one express instance of the Apostles
Baptizing them, would put the matter far more out of doubt and dispute than
all that can be said beside, at least to vulgar understandings; but yet the want
of such an evidence is no sufficient ground with persons of deeper Judgement,
to conclude either the unlawfulness of the thing in it self, or its not being practi-
sed by the Apostles in their times. That's not always a right and good way of
querying; Where do you read such a thing to be express; or find such a thing to
have been practised in the Scripture-records? nor a good way of reasoning
and concluding; We read not or find not such a thing to have been practised,
therefore it was not practised; or we find not such a thing expressly asserted,
therefore it is not to be believed. At such a rate, we know the Sadducees might in
former times have condemned the Doctrine of the Resurrection of the dead, as
a fond and Scriptureless conceit, no-where delivered by God unto Moses, nor
taught by him in his Law, which was the great standard of their Religion, both
as to faith and worship. Nay, they might have found divers expressions in the
other Scriptures seeming to deny it, as those in Job 7. 9, 10, 11. Oh, remem-
ber that my life is wind, that my eyes shall no more see good—. Thine eyes are
upon me and I am not. As the cloud is consumed and vanisheth away, so he that
goeth down to the grave shall come up no more: and the like in chap. 10. 20, 21.
and 14. 7, 10, 11, 12. There is hope of a tree if it be cut down— but man
dyeth and wasteth away, yea he giveth up the Ghost, and where is he? as the wa-
ters fall from the Sea, and the Flood decayeth and dryeth up; so man lyeth
down and riseth not till the heavens be no more, they shall not awake nor be
raised out of their sleep: yet our Saviour we know who was of deeper Judgement,
could & did find the Doctrine of the Resurrection in the writings of Moses, though
the word Resurrection or rising again from the dead was not therein expressed;
and he bids us search the Scriptures; as signifying that they are as deep mines in
the Bowells of which there lye hid and inclosed more truths than do appear up-
on their surface, John 5. 39. There the Holy men could find those Testimo-
nies concerning him, that the wise Disputers of this world see not. Now if

The Epistle to the Reader.

so weighty Articles of the Faith, and that had so great an influence upon Religion and a good-life as the Resurrection, and Jesus being the Christ, were so darkly expressed, how much more may such matters of far less moment, as the Baptizing Infants, be left under such more obscure intimations, seeing also there are divers other things of the like nature and practise, (as the Apostles being themselves outwardly Baptized, and Womens being admitted or admittable to the Lords Supper, &c.) as little expressly therein mentioned? as thou mayst see in the following Discourse. I confess it is a point that I have had doubts and dissatisfactions in, which occasioned the more inquiry thereinto, and search thereabout, and produced that Treatise that I formerly wrote thereupon, which Thomas Grantham a little bespattered with his Pen in one of the Books that came into his hands in a page or two with some unproved reviling charges; but neither He nor any body else that I have heard attempted to answer it: as also my said Search and Inquiry hath helped me to see the inconcludingness of all the Arguments opposed against it, and what holds forth fair grounds for it; as,

1. That God did expressly take Infants into his Church, Kingdom and Covenant, and the seal of it, Gen. 17. 12, 14. Deut. 29. 10, 11. with Rom. 4. 11.

2. That Christ hath no-where signified by himself or the Apostles, that it is the mind of God under the Gospel-state since his coming in the flesh to exclude them: Nay but,

3. Christ hath positively determined and asserted that the Kingdom of God is still of such; yea, the Kingdom in such a sense as persons may be hindered or suffered by men to come to partake of its Blessings in outward Acts of Ministration ordered therein, Matth. 19. 13, 14, 15.

4. Christ hath taken away the difference of Male and Female in him, or in the Profession and Priviledges of his Doctrine and worship which was before under Moses his Institution, Gal. 3. 26, 27, 28.

5. The Commission given by Christ for Baptizing is in such large expressions, as may sufficiently reach to and include them, Matth. 28. 19.

As also 6thly, Do the grounds alledged by the Apostles in exhorting thereunto, in A. 2. 38, 39, and 3. 25, 26.

And 7thly, That saying of our Saviour in John 3. 3, 5. Except any one (tho) be born again of water and of the Spirit, &c. usually alledged by the Primitive Fathers, and Writers of the Christian Church, for the necessity of receiving water-Baptism, and made use of by Th. Gr. too in urging his way of Baptizing upon persons (as by what hath been noted from some of his followers may be evidenced, though in his Answers to me, he saith I am beside the true Scope of our Saviour therein) is delivered in Terms large enough to include Infants; and to necessitate their Baptism to their admission into Gods Church or Kingdom.

And 8thly, Whole Households are mentioned to have been Baptized by the Apostles or their Order, wherein the actual Faith or Believing of none of

them, but the Heads thereof are mentioned, nor any intimations are left by them of their distinguishing or rather separating between the Infants and adult Persons that possibly may be found in Households, Acts 16.

As also that 9thly, The Children of Christians or Believers, are determined to be holy, 1 Cor. 7. 19.

And 10thly, Instructions are given to and concerning them in the Apostles writings, as to or concerning members of the Churches, wrote to Ephes. 6. 1, 4, 5. Col. 3. 20, 21. And to all these adde,

11thly. The practise and approvment of the Christian Church, in and from the very early times of them as their writings manifest, not above one Writer of any note, or two at the most, in those times that I have read of, excepting there-against, and they not absolutely denying its lawfulness, but rather perswading to delay it; which things are partly hinted at briefly, and partly more largely spoken to in the following Treatise, all or most of them. And if all these put together will not counter-balance the want of expresse mention thereof, or the requiring of some such acts and exercises by adult persons, (that were also formerly in the actual profession of other ways, as of Heathenism or Judaism,) whereof Infants are incapable in their Infant-state and condition; then I confess we must give it up for an error; otherwise there is no sufficient cause for so doing. Indeed the mode and manner of doing it, especially in hotter Countries, and on persons converted from other Religions, is observable to have been in Antiquity usually by immersion, or dipping at least of the head into the water, except in case of Infirmitie; but we having no expresse Precept for it, nor Prohibition of other forms, and other forms also being in the Scripture-use of the word Baptize clearly included under its signification, the Baptizing in such forms also cannot I conceive be charged as a transgression, which is not except against some Law: which things also thou wilt find made evident in this following Reply to Tho. Grantham; which I shall leave to thy perusal when I have onely added this one Admonition, to take heed of the Leaven of the Pharisees; which stood partly in their being hot and zealous about trifles, or at most the out-sides and lesser matters of the Law, so as to neglect and overlook the main inside things thereof, tithing Mint and Anise, and Cummin, but passing over Faith, and Judgement, and the Love of God. So shall we do if spending our parts and times about the outside forms of doing or receiving Gods Ordinances, we put the stress of our Religion there, and make out-cries against persons, and disturb the Churches of Christ thereabout; and in the mean time neglect that inward and heart-purity, Faith and Love, and the like, that God principally looks at, and Christ mainly designed by his undertakings and performances, for, and about us. Let me then say this to thee Reader: Let thy Body be dipt into the water never so deep, and be washed therein never so thoroughly, yea though upon profession that thou believest and wilt be obedient to Christ; yet if Pride and Arrogancy, Self-love, Covetousness, Ambition, Strife, Vain-glory, and such-like defilements be not purged out of, but prevail upon, and possess thy Soul, thy outward Baptism by plunging into the water, will not render thee clean enough for fellowship with

God and Christ in his Heavenly Kingdom; and on the other side the grace of God being so received and obeyed by thee, as to renew thee in the spirit of thy mind, and to cleanse thy heart and conversation from all filthiness of flesh and spirit, pride and self-love, and ambition, and uncleanness, and covetousness, and the like, and to fill thee with faith in Christ, love to God and his People, and the souls of men, and with the fruits of righteousness by Jesus Christ, though thy Body was but sprinkled in Infancy with a little water into that holy Name of Christ, the mode of thy outward Baptism shall be no let nor hindrance unto thy admission into the Heavenly Kingdom: Instead then of being hot and zealous about, and accounting thy self a right member of Christ and his Church, because of (and all other unbaptized persons, and in a manner Heathens, that have not) such an external mode or way of Baptism; make it thy great business with the holy men of God, to cleanse thy heart from wickedness, and not to let such evil and wrong thoughts lodge within thee as may hinder thy Salvation, following the command of the Lord to Jerusalem in Jer. 4. 14. and the like Exhortations in 2 Cor. 7. 1. Jam. 4. 8. and the practise of good men that have so busied themselves, as in Plal. 73. 13. and 26. 4, 5, 6. with 24. 4, 5. and no question is to be made of thy well-doing: And so the Lord blefs this Advice and the following Treatise to thee.

Written by thy Servant in the Gospel,
to his Measure and Capacity,

I, H.

THE



The Cause of Infants maintained, against such as would defraud them of their Interest in Gods Church or Kingdom :

Or, a R E P L Y to

Mr. THOMAS GRANTHAM's Answers;

About

I N F A N T B A P T I S M.

Mr. GRANTHAM,



AVING perused your Answers to my Letter, about the Original of *Infant-Baptism* (occasioned by your undue and unhand-some return to me for the little Book I out of courtesy gave you) through the merciful helpfulness of God, I have given them this ensuing Reply.

And first to your Epistle; wherein, whereas you say of my said Letter, *That it much amused the minds of my Admirers, as if some new Oracles had dropt from Heaven; and that made you think your self concerned to shew the fallaciousness of my Discourse:*

I reply: That I know no such Admirers that I have; for though it becomes those that speak to *speak as the Oracles of God*, 1 Pet. 4. 11. Yet I hope none are so vain, as in this cast of your Rhethorick you represent them, as to admire me in any thing I do; but if I do any thing well, to give the glory to God: if any do otherwise, they are such as do not well know me, and therefore think higher of me than I do of my self. But I suppose you are as far out in that saying, as you are in charging my Discourse with *Fallaciousness*; and that, were you put to the proof thereof, you would fail as much therein, as you have done in making good this Charge.

Whereas you say; *You marvel that men of learning and piety should so strive to uphold a tottering error, which many, both learned and unlearned, have bewailed upon their death-bed:*

To that I reply: That you may be sure those men have not judged it to be a tottering Error; and that did, you not overween your own self, judging your self wiser than in truth you are, the Consideration of the Learning and Piety of many in all ages, that have approved and practised Infant-Bap-
tism.



film would have made you suspect it to be a piece of *summe* *pro* *remptorily* to condemn it, having no one Scripture-expression to conclude against it. And were you as strong as you take yourself to be, surely you would by this time have quite overthrown it, if it be an Errour that doth already totter, which I perceive not that you have yet done; but that your *large Harangues of words* (as you speak of others) do as little to overthrow this Opinion and Practice, as many others that have endeavoured against other Gospel-Truths. All that some over-forward Servants would pull up as tares, will not be found so in the time of the Harvest: nor may all things that you condemn as *tottering Errours* possibly be so adjudged by the more knowing Angels, whom the Son of Man, the Lord of the field, will send forth to cleanse it in the end of the World. For which cause it may be you would do more wisely and soberly, and find more thank from the said Lord, in that day, if following his advice or command, you did let both grow together till then, *Mat. 13. 28, 29, 30, 41.* As for many both learned and unlearned bewailing this as an Errour on their death-bed: Might I take that for a truth upon the bare credit of your saying it, yet it is no good or sufficient proof of its being an Errour; for suppose it be so (which yet I do not as constrained by the evidence of the thing, as you say falsely of me in another case and place) yet I believe that among both Papists and Mahumetans, could you make strict search, you might find divers upon their death-beds bewail their neglects of some of their superstitious Observations, which yet would not be a good Argument to conclude for their goodness, nor against the contrary practices. And I have heard of some Persons of note, that having lived Protestants all their lives, yet have turned Papists upon their death-beds: yet I will not for all that conclude that the Papists are in a right way than the Protestants; or that the Protestant Doctrines then renounced by them are tottering errors. It's an easie thing for false Teachers that are subtle, to trouble the minds of men by their specious Arguments and sophistick Disputes so far, as to so shake them, as that they may not settle again so long as they live; and yet their dying under such *such* shakings, is no good evidence of the goodness or rightness of their Doctrines. Such Topicks then are but *αὐτοὶ ἀτοκαί*, absurd and unsound foundations to bear up such conclusions, however specious they may seem to unwary judgments.

That I found at Shremby that my supposed Baptism would neither defend it self nor me, in the management thereof, is not well asserted by you; and it appears the less true, because it hath left me yet some Admirers, it seems in those parts. The truth is, whatever you suggest that I found not my self weakened at all in my esteem of the Lawfulness of Infant-Baptism by that Dispute, but I was after it more strengthened and free for it: For I found no evidence of truth or strength in your Evasions of that one Argument drawn from the Commission to baptize all the Gentiles, in Discipling them, that I then proposed, to make me think the worse of it: But I have managed it against you since, and yet do manage it in this Reply. Indeed I found not my Lungs

to good as yours: nor can I expect from the clearest truths, that they should cure me of bodily Infirmities, and make me able to talk above my strength: No, nor that they should make me so quick, as to silence wrangling Wits from making exceptions. Though I came to that Discourse, having had no thoughts of any such thing when I came into the Country, and without inclination to dispute about that point whereunto I had not of late years before exercised my self; whereas I hear you make it your great continual subject: only I was over-persuaded to it by my friends, that might more over-ween my abilities than consider my infirmities, especially in my Breast, which they have known me long to labour under, & which will not permit me to long contentious Discourses without very much pain and trouble to my self, which makes me less fit for vocal Disputes: yet I know not, nor remember, that any of your exceptions or evasions put me to such a silence, as my Question did you when I asked you what *John* did to *Jesus* in his Act of baptizing him; though wearied out partly with about ten miles riding that morning, and further with your previous Wrangle about your knowing no such thing as Infant-Baptism practised; and not being suffered to shew your mistakes as you dropt them: but being by your large Discourses both more over-burthened as to my memory, and put upon longer Answers or Replies, I found not my self able without much prejudice and hazard to my body, to propose any more Arguments thereabout; and no wise man would upbraid another with his bodily Infirmities.

That I desired a day or two to discourse the matter with you in a friendly way, I do not remember; nor indeed do I judge my self fit for personal vocal Contests by reason of my aforesaid Infirmity; much less with persons ambitious of victory and applause, and ready to strengthen themselves, and upbraid me, because I cannot hold out to talk so long and so much as they can. I have ever rather preferred this way of arguing by the Pen: and if I cannot this way convince you, nor you me, neither can I think it may be done by Discourse: Though if providence cast me upon discourse with you, I shall not decline it so far as my Infirmities will permit. And let this suffice to your Epistle, come we next to your

INTRODUCTION.

And what is the design of your *Introduction*? Surely you put that there as a Monument or Trophée of some noble Victory or renowned Conquest, that you got over some of your Antagonists though you tell us not who; it being an Argument which you say, *you lately had occasion to prosecute upon this Question; Whether Infant-Baptism be from Heaven, or of Men? Which, you say, is upon the matter the same that now depends between me and you.* An Argument brancht out into three Syllogisms, besides twelve Instances of the parallel pleas for Infant-Baptism, with what might be made; for baptizing profest Believers asleep or dead. This you have set at the Door or

Entrance of your Answers to me, I suppose to knock me down at my very entrance, that I might not be able to proceed. I may imagine it to be *Hercules* with his knotty Club, and the representation of his twelve Labours or famous Exploits; Or *Sampson's* Jaw-bone of an Ass (with two or three Fangs, and twelve great Teeth in it) with which he slew a thousand *Philistines*; as you, it may be, think to knock down herewith a thousand *Fædobaptists*: Or shall I take it for great *Goliath*, with his Staff like a Weavers Beam? What then shall I poor puny do, to bear off its Blows! or rather, how shall the tottering Errour stand under and against a whole Dozen of its Knocks? I shall not cry out *succurrite Amici*, help Friends; or else you will never admire me more: But I shall endeavour to go against it in the Name of the Lord, and in the Furniture of his Holy Scriptures; and if that afford no help against it, let it prevail. I shall see if I can find some smooth Stones of those Brooks, that may hit the Defyer of our Hosts on his Forehead, and secure our selves against his big Blows.

Your mighty Argument runs thus: *That Baptism that is absurd, or against reason, is not from Heaven; but the Baptism of Infants is such, &c. The Minor* (you say) *was denied*, and so you go on to prove that, leaving the Forehead, that is, your *Major*, naked. Against which therefore I shall direct my Stone first (for I deny both) under a Distinction, viz. That that which is absurd or contrary to Reason, is twofold: that is, either that that is absurd in mans eyes, and contrary to his Reason; or, that that is absurd in the sight of God, or contrary to his Wisdom. Taking absurd in the former sense, I deny the *Major*; taking it in the latter sense, I deny the *Minor*. This Distinction, or what is æquivalent with it, we have from Heaven in 1 Cor. 1. 25. and 3. 19. And so to the *Major* I say, That that is absurd in the sight of Man and contrary to his Reason, may be of God and from Heaven: Things that are foolishness with Men, may be good in Gods Sight; and things rational with Men, may be foolishness with God. The *μωρία ἀνθρώπων*, the foolishness of Preaching, was from Heaven; for it pleased God by it to save them that believe, 1 Cor. 1. 21. even by what such wise Disputers of this World as you are, and that thought themselves as able to determine what is against Reason, and what is with it, counted absurd, as much as you can do Infant-Baptism. So the Apostle tells us there is τὸ μωρὸν τοῦ θεοῦ the foolishness of God: It is foolishness, absurd, and contrary to Mans Reason; & yet it is for all that τὸ θεοῦ of God: and σοφώτερον ὅτι ἀνθρώπων, wiser than Men. And so this Infant-Baptism may be a wiser Baptism in the Sight of God than you can discern, though you judge it to be foolishness, as the wise *Grecians* did the preaching of the Cross, and the leading men to trust in one whom the *Jews* had crucified. Read and mind well *Mark* 10. 15. *Luk* 18. 17.

Think you not that the Wise *Grecians* could find as many absurds in the preaching to men a Crucified Saviour, and exhorting them to trust in him, as you can find in Infant-Baptism? Yes, yes. If you read *Origen* against

Celsus

(5)

Celsus the Philosopher, you may find that *Celsus* derided the Gospel as much as you do Infant-Baptism; and had you lived then, this kind of arguing would have made you, it's probable, as earnest against Christianity, as now you are against Infant-Baptism, had you leaned thereto. What made *Sarah* laugh at God's saying she should have a Child at her Age, but that she thought it absurd and contrary to Reason? Or *Naaman* to turn away in such a Rage from the Prophet, bidding him wash in *Jordan*, but the like thought? yet those things were of God. And how many Absurdities found the *Sadducees* in the Doctrine of the Resurrection? How contrary to their Reason was it that the dead should rise again? as appears by what they suggested to our Saviour, *Mat.* 22. 24, 25, &c. and it's absurd in the eyes of many men now, and contrary to their Reason: shall we conclude therefore that it is not of God? The *αἰσινία τῆς σαρκὸς* is ἐχθρὰ εἰς τὸν θεόν, the wisdom, thought, or reason, of the Flesh is enmity against God, and is not subject to the Law of God, nor indeed can be, *Rom.* 8. 7. Must not then the Law of God be contrary to it? things wonderful or impossible in mens eyes, may yet be otherwise in Gods, *Zech.* 8. 5, 6. *Mat.* 19. 26. So then this Stone makes the whole Argument to stagger & fall, until it can be proved that all things absurd and contrary to Reason, are also absurd in the Sight of God: and if the *Major* be invalid, then all the other Argumentations fall to the ground, being no props to it, but to the *Minor*. And if either Proposition be false, the Conclusion will not follow. That Baptism that is absurd in mans eyes and contrary to his Reason, may be of God. If the *Major* be taken in that sense, viz. That that Baptism that is absurd in Gods Sight is not from Heaven, then I deny the *Minor*; and you have not proved it: For your second Syllogism, and all that depends thereon, do not conclude Infant-Baptism to be absurd to God, or in his Sight: For your Second Syllogism runs thus:

If it be absurd or against reason to Baptize Persons asleep or dead, then it is to baptize Infants; but it is absurd to Baptize Persons asleep or dead: Therefore it is absurd to baptize Infants. All which may be granted, as absurd signifies contrary to mans Reason, and yet proves not at all that it is so in God's Sight: But taking absurd for what is foolishness to God, and contrary to his Wisdom, both *Major* and *Minor* may be denied. The *Major*, because to Baptize the dead or persons asleep, may be foolishness to God; and yet it may not be so to baptize Infants: Or it may be denied that any of them are absurd or foolishness to God. But the Consequence of the *Major* being denied, you essayed to make it good thus.

If the chief Grounds for the Baptizing Infants will as well justify the Baptizing Persons when they be asleep or dead, then the consequence is right; but so it is, you say: And explain your meaning to be only of Persons fore-instructed in the Faith, and that had believed the Gospel in general to be the Way of Life, and yet were Unbaptized. Now this is also vitious in both Propositions. The *Major*, for it will also exclude the Baptism of living Believers, for the chief grounds for baptizing them is found in such, though asleep or

dead before baptized; as they have repented, believed, professed Faith, are in Covenant with God, &c. And so it might as well be concluded that it's absurd to baptize them also: For no man will say that their being Persons alive or awake, are of the chief grounds of their being baptized; for then all men alive and awake, have some of the chief Grounds of Baptism in being so: And death or sleep doth not make them cease to be Believers, when they die in the Faith, or sleep in the Faith; much less makes it them to be out of Christ: And if it will exclude Believers too from Baptism, as well as Infants, to what purpose serves it with all its twelve Instances. But besides, that we may shew considerable differences between Believers uncaptized asleep or dead, and Infants to be baptized being alive, that will hinder them from being equally absurd even in mansight. As, between an unbaptized Believer asleep, and a living Infant, in this, that the one may be easily awaked and be in a posture to understand what is done; and it's meet that in subjects capable of understanding, the subject should be in the best disposition: they are at present capable of; otherwise you may as well baptize a professed Believer as rationally asleep as awake: But an Infant cannot so soon or easily be brought to a capacity to understand.

Again, with reference to death, though all the Pleas for Infant-Baptism mentioned by him, may be found in a sort in persons that have believed being dead: Yea, and what is mainly pleaded for living Believers too, as we said above, yet there are considerable differences between living Infants, and unbaptized Believers dead. I shall set down briefly his Parallels, and shew what exceptions there are against them, or differences between them; making the Consequence of his Major in the third Syllogism also invalid. The Heads of what he propounds are these:

1. *They are alike in Covenant with God, or his Covenant belongs to them.*
2. *They equally need admission into Gods Kingdom by being born of water,*
John 3. 3.
3. *The unbaptized Believers may as well as Infants be accounted among Disciples.* And;
4. *The Kingdom of God may be said to be of them, as well as of the Infants.*
5. *They may be said to be holy as well as they, yea and rather than Infants.*
6. *They may be alike Gentiles: Or,*
7. *Have been touched by Christ to impart some blessing to them: Or, be*
8. *Of the Church: Or,*
9. *Of the Family: Or,*
10. *Not forbidden to be baptized, the one more than the other; nay the dead are rather said in Scripture to have been baptized, in that the Apostle speaks of some baptized for the dead, but never of Infants baptized.*
11. *They are redeemed by Christ too: And,*
12. *Cannot ponere obicem, put a Bar, or make opposition against their Baptism.*

All which will agree to living Believers too, and such as have actually repented and professed Faith, and are chief grounds divers of them, of their Baptism too: yea, in the twelfth and last, they have the advantage of living Believers, for they possibly may *ponere obicem* too, or put a Bar against their being baptized, so as the dead unbaptized Believers cannot: And so his Argument will conclude against them too as well as against Infants. But yet, as there is one Difference between living and dead Believers, in that the one understands what's done to him, and not the other; which yet is not by itself a chief ground of their being baptized; for that also may be found in Unbelievers that they understand what is done to them, and to what end, or may be made so to understand it: So there are divers considerable Differences between unbaptized Believers ~~dead~~ and living Infants, as well as living Believers. As to say:

1. There is not the whole Person to act upon in the deceased Believer as in the living Infant; and it's more rational to seal up a small Purse with a Jewel in it, though less, for the use of any Person, than to seal up a bigger for his use, when the Jewel though greater is gone, whether that Jewel gone be in his hands for whom it was to be sealed up, or otherwise stolen and lost. There is in the dead Believer but the Carcase of him that is in Covenant, in the Kingdom, Church, Family, &c. but there is the whole Man in the Living Infant; and a *living Dog is better than a dead Lion*, Eccles. 9. 4. Any wise Man will make more account of, and take more care of a little Cask full of Wine, than of a greater when broken and the Wine spilt out.

2. Nor is it so rational to act out of time as in it; to seek to enter a Place when the Doors are shut and lockt up not to be opened again; and when the Doors are newly opened. Death shuts the Door against all admission into Gods Kingdom, as to any door whereof the Keys are betruſted with men; but they use to be open in Infancy, as appears in *Gen. 17. 12. Dent. 29. 10, 11. Mat. 19. 13, 14.* And I know of no order from the master of the House now in Infancy, to keep them shut against them.

3. Nor is it so rational to do what we find few or no wise men to have done, as to do what we find many good and wise men to have done. We find sixty six Bishops at one Synod judging' it meet to baptize Infants, and they in the early times of the Church; besides, many and many in all Ages since: But we find not any two or three to have so judged and determined for baptizing Believers either asleep or dead. And we are counselled to walk in the ways of good Men, and to keep the Path of the Righteous, rather than to walk in paths where we find none such to have gone, *Prov. 2. 20.* Nay and much more,

4. It is not so rational to admit into the Church of God, such as we never find God to have taken in or admitted by any Ordinance of his Appointing, as to take in such as we find him to have ordered to be taken in; but we never find God to have admitted, or to have given order to men to admit any person after they were dead, not admitted and taken in by the same Ordinance

before, as we find him to have admitted Infants thereunto.

But whereas he saith, *There is more in Scripture for baptizing the Dead, than for baptizing Infants as to expresse mention thereof*; I shall particularly note two things to that.

1. That the Apostle saith not, that there were any dead persons baptized. The words in 1 Cor. 15. 29. are not *οι βαπτίζοντες νεκροί* but *οι βαπτίζοντες τὰ νεκρῶν*; not, what shall the dead that are baptized do, but *what shall they do that are baptized for the Dead*: Or, as *Pasor* would have it, *Super Sepulchra*, over the Graves. But I understand it otherwise, as it may appear by *Tertullian*, rather that some being solicitous of the Souls of their deceased Friends were baptized for them; as he saith, *Annua die, Calend. Sc. Februarii*; once a year, on the Calends of *February*: which they conjectured to have been the day of Christ's Baptism: yet it was not, as *Mr Grant* saith, *like the Godfathers acting now for Infants*: For neither was the dead baptized then (as he mistakes himself) but others for them; nor are the Godfathers or Sureties baptized for the Infant now, but the Infant for it self; though they undertake to see to the Christian Education of it afterwards. But

2. If he say the dead were baptized there by Proxies, inasmuch as those that were baptized, were baptized for, or instead of them. And if he will have the terms in his Syllogisms understood in such an extent, when he speaks of dead Believers baptized, then I shall turn his Argument against himself, and deny the *Minor* of his Second Syllogism, *viz.* That it's absurd to baptize the dead, and put him to prove it: For I pray let it be minded, that the Apostle doth not in the least say or signifie in his mentioning it; That either God or he did judge it to be absurd, except in case the dead should not arise; otherwise he puts no more absurd upon it, than he doth upon their own standing in *Jeopardy* every hour, or his fighting with Beasts at *Ephesus*. If he object that the Apostle saying, *What shall they do that are baptized for the Dead*? speaking of it as other mens Acts or doings, not his or his Brethrens, implies that it was not the approved practice of him or any approved Believers. I answer, That it will not follow thence, no more than that he disallowed them that were fallen asleep in Christ, because he saith not there *We*, but *They*: Then they that are fallen asleep in Christ are perished, v. 18. Or, that he disallowed as evil and absurd those that had wives, or that wept, or rejoiced, or bought or used this World: Because in 1 Cor. 7. 29. he saith not, it remaineth that we that have wives be as if we had none, or we that weep as though we wept not, &c. but in the third Person as of others distinct from themselves: *Let them that have wives be as if they had none, and they that weep as though they wept not, and they that rejoyce as if they rejoyced not, and they that buy as if they possessed not, and they that use this World as not abusing it.* He signifies indeed that he did not so, or that divers others did not so, but shews no dislike of, nor suggests any thing against such as did so, as if they did absurdly and faultily therein. If he say, but the laying aside that custom shews it to have been absurd: He will as well condemn their feasts

feasts of love and kifs of charity, which (as to the former thereof) he saith is yet used; for it is certain they also have of a long time been disused, and so some other things then in use in the Apostles time, as that in 1 Cor. 14. 26. *When ye come together, every one hath a Psalm, hath a Doctrine, hath a Tongue, &c.* Now if that practice of Baptizing for the dead be interpreted as if the dead were Baptized, and that appears not to have been disallowed of God, or of the Apostle as absurd, it quite overthrows also the *Minor* of his second Syllogism; and so again makes all his Argument void, and such as may be turned upon himself: but it is not absurd with God to Baptize the dead; ergo, neither is it so much less to baptize living Infants: Though I might add also that;

5. He mentions something as chief grounds of Baptism of Infants that none mention as he lays them down; as simply, That they are not forbidden, or that they cannot *ponere obicem* or make resistance, no, nor what he falsely fathers upon me in his seventh, viz. That *Christs touching the Infants in Matth. 19. to pass a blessing on them intitles Infants to Baptism*: For I said no such thing, but his touching them in such a way as with imposition of hands and prayer to bless them, and withal declaring that the Kingdom of God is of such, signified, that his Church-state appertains also to them, and that they (by *Mr. Gr.* own way of arguing) have then right to Baptism, because that goes before the laying on of hands, in *Heb. 6. 2.* though yet *Mr. Gr.* in essaying to prove that Christ so toucht some dead persons to pass over a blessing to them, fails egregiously; for he did neither so, and with such circumstances, touch the Damosel in *Luk. 8. 54.* nor much less the young man, in *Luk. 7. 14.* whose Coffin or Beir onely he touched, and not himself; so that all his parallels, or (as the Printer more rightly by a mistake) his parable is exceeding lame.

6. I have said enough, to shew the vanity of this Argument; But yet that He and His admirers may see how they are deceived with Fallacies, I shall view how he concludes it, and so to this Objection of his own propounding; That *by this way of reasoning he would prove the Circumcision of Infants to have been absurd; He answers not at all*: And indeed not at all, or to no good purpose; for, saith he, *Gods command to do it, takes away all absurdity*, which is a meer prevarication from the business: for his question at the first was, Whether Infant-Baptism is from Heaven or of Men. The sense of which is, Whether it was commanded or ordered of God, or had God for its Authour; his answer is, no, and his reason was, because it is absurd and contrary to reason. So that it was the absurdity in the thing it self, as considered apart from Gods commanding, or not commanding, that was the *Medium* made use of, to prove that God might not, nor did command such a thing: now he himself confesseth, consider the thing in it self, and compare it with Circumcision of Infants, as considerable in it self, and the same or like absurdity might be argued against that; for they also were as incapable to know the Covenant, or were no more in Covenant with God before Circumcision than

dead Profelytes dying when ready to be circumcised and the like; and yet notwithstanding such absurdities to humane reason God commanded Circumcision of Infants, and it was from Heaven, and the absurdities according to his way and rate of arguing in the thing it self hindred it not; and so by consequence it follows that none of the absurdities he pretends to find in Infants-Baptism (were they such as he indeed imagines but fails in his proofs of) are a sufficient *medium* to prove that this may not also be from Heaven, that is, be commanded and approved of God: yea, suppose Infant-Baptism not commanded of God or approved by him, yet seeing the absurdities in it cannot be the reason of Gods not commanding it, (for he grants that as absurd things in themselves have been commanded, as Circumcision of Infants; yea, and that had God commanded baptizing the Dead, which is the Absurd he compares it with, he might have done it, and then it had been no absurd thing) it follows that the supposed Absurdities in it, can be no good evidence that it is not commanded of him, or that it is not from Heaven; and so he hath tript up the heels of his own Argument by that concession. It's only his Command that takes away the absurdity; not any absurdity in it that hinders it from being, or evidenceth it not to be his Command. His Beginning was to prove from its absurdity, that it is not of God; and his Conclusion is, that it is therefore to be looked upon as absurd, because God did not command it: As the Poet saith,

Amphoram

Instituit, currente rotâ tandem urceus exit.

A doughty Argument he did intend,
But nought at all comes of it in the End.

He had as good or better have said at the first, God hath no-where commanded it, and therefore it is not of God; and so have spared all his needless proofless Argument, in which he hath done just as if some *Sadducee* of old had undertaken to prove, that the Doctrine of the Resurrection of the Dead is not from Heaven, or no-where delivered of God in *Moses* Law or Writings; because of the many Absurdities that would follow upon it; and then being put to it by some that would shew it to be no more absurd, than the Creating of the World out of nothing, or hanging the Earth upon nothing, should say, It's true; but God hath revealed that in the Law of *Moses*, but he hath said nothing of the Resurrection of the Dead there, not a Syllable of that; nor was there ever one Instance given in all the World, that the Body of any Man dead and rotten, was ever raised again; and therefore, though the Creation was, yet the Doctrine of the Resurrection cannot be of God, nor can be any thing revealed by him in the Writings of *Moses*.

Spectaturn

Spectatum admissi risum teneatis amici.

Oh Friends, who are admitted to this sight,
Lift up your Voice, and laugh with all your might.

For here you have verified that other Verse.

Parturiunt Montes, natûsq; est ridiculus Mus.

The Mountains lift and heave, as if some house
Brake forth from thence, and lo ! a silly Mouse.

Well, our passage now is open, the Monster at the Door is down, and we may go in, and perhaps by a good Judgement find Infant-Baptism ordered and warranted of God in the Holy Scriptures; as Christ found the Doctrine of the Resurrection there, though the Great Absurdists the Sadducees could not find one word to that purpose in the Writings of *Moses*. And therefore, though it had been well done of Mr. *Grant*. (and I wish he had done so well) to have let what he hath said in this Argument have served the turn for shewing the Insufficiency of my Book: he having herein he thinks worthily counter-argued the most important matters of it: For then I should not have needed to have spent any more time or labour thereabout. Yet seeing he hath conceited and told his Readers, that *He hath discovered great and dangerous mistakes therein*, I shall, God willing and enabling me, see what he answers to it, for I suspect his Honesty: And so pass we to

The Reply to Mr. Grantham's Answers to my Letter, or little Book.

IN his Entrance into which he endeavours first to make good his Second Title-Charge, viz. *That I mistook about the occasion of my Writing; because He did not say in his Letter to me, that Infant-Baptism had its Original from Rome.*

Reply. The matter is not great whether he said so or no, so long as I did not charge him with saying so. He said, *What gave me sufficient occasion to write as I did:* For he said: *Rome would not well be deserted, while we run to her in the West rather than to Jerusalem in the East, for direction about the Sacred Ordinance of Baptism.* From whence I collected, that he therein implied that men run to *Rome* for Infant-Baptism, and that it is condemned by what came from *Jerusalem*: No mistake I suppose in that. To which I added of my own, *That I was dissatisfied therein, finding nothing against, but rather*

for Infant-Baptism in what came from *Jerusalem*; and that I thought I might say, that he could not prove that Infant-Baptism had its Original at, or from *Rome*; or was any invention or introduction of theirs: but rather I judged that it had its Original at or from *Jerusalem*; which was my Proposition occasioned by his saying as above, and therein opposing *Rome* to the right Original place of Gods Law and Ordinances, *Iſa. 2. 3.* The Opposition wherein must be less apt, if he look not upon *Rome* as the Original or Fountain, whence what he conceives to swerve from Gods Ordinance issued. I could not rationally think, that he did charge us in these Nations that have renounced the Church of *Rome* even in Baptismal Additions and Corruptions also, (as of Salt, Cream, Spittle, &c.) in that his saying, with practising any thing therein meerly in conformity to *Rome's* present practise; but that he rather intended in that Opposition to impeach the Originall of what we practise therein, as if *Rome* and not *Jerusalem* was the right Mother and Parent of it. Had he named *England* or *Geneviah*, instead of *Rome*; or opposed *Rome* to *Germany*, or *Holland*, there had been less cause to think that he spake of its Original: But *Rome* being looked upon by us Protestants as the Mother of Harlots, and of the Abominations of the Earth, and he opposing *Jerusalem* in the East thereto; I thought I might well propound the *Thesis*, or matter that I would discourse of, as occasioned thereby, in such terms as I did. He had no cause then here to fault me, but himself rather, as the true and causels *Quibler*, upon my Book, called *Run from Rome*: But I am glad that he disclaims *Rome* from being owned by him as the Original of Infant-Baptism; for then I hope we are unjustly charged by him for running to *Rome* for it, & there is the more hope that he may be induced to own its descent to have been from *Jerusalem*. I hope he will not be offended at me again, if I say, That in directing us to *Jerusalem* for Direction about that Sacred Ordinance, he meant that that was the right Original Place of its right Practice, and not that he thinks the Baptism now to be practised is best to be found there now, as in its present State, it is possessed by *Mahumetans*.

He tells me, that *He is persuaded that had not Rome, England, or other Nations received Infant-baptism, I would never have thought of it from any thing that the holy Scriptures speak concerning the ordinance of Baptism.*

Reply. That may be, and yet we not run to *Rome* for it; or derive it, or our practise of it thence: it may be from *Jerusalem* for all that, for neither do I think that he would ever have thought of Womens admission to the Lords Supper from any thing the Scripture speaks concerning it, had no Nations under the Christian profession for these sixteen hundred years ever practised such a thing, and yet it follows not that we run to *Rome* for that. I should it's likely rather have suspected my own judgement, had I apprehended the Scriptures to favour such a thing, than to have condemned the practice of the Churches of Christ for so long a time, and argued them to have been guilty either of so great blindness as not to see, or of so great unfaithfulness as not to take notice of, and practise such a thing if seen by them. But when

an Apostolical Institution, and that it hath been ever since continued in the Churches of Christ, and find also that the Scriptures favour and approve it as, or more, plainly than the admission of Women to the Lords Supper, and that nothing brought thence by the Opposers of it doth by any fair inference conclude against and condemn it; I think I do better to judge charitably of the Ancient Christians, and of those sixty and six Bishops of *Africa* in Saint *Cyprian's* time, and of all those other holy men in all ages, not onely since, but also before, that allowed it, (as before *Cyprian's* time, *Origen*, *Irenaeus*, *Justin Martyr*, *Clemens Romanus*, *Dionysius*, &c. and since then *Ambrose*, *Austin*, *Jerome*, *Chrysostome*, and I know not how many more, none of note then condemning it, except one *Tertullian* who also greatly erred in other things: nay, nor did he absolutely condemn it neither, but onely persuaded to a delay of it as better; for in his book *De Anima* he also approves it) than without good and clear demonstration to condemn them of Errour, and to joyn with some fewer persons of a lesser standing, and guilty of sad and dreadful miscarriages and confusions. I think we should in some cases inquire of the former Ages, and prepare our selves to the search of their Fathers, Job 8. 8. and be wary of removing the ancient land-marks which our Fathers have set, Prov. 22. 18. and 23. 10. except we can plainly see that some have removed them from where they were set at first, without good authority for their so doing. I think the Protestant Churches in their Re-forming, did well to have a Charitable respect to the first Primitive Times; especially while the Church labouring under Persecution, to bring forth Christ in the Knowledge and Government of him in the World, was like a Woman clothed with the Sun, and having the Moon under her Feet, and a Crown of twelve Stars on her Head. Though I acknowledge that some corrupt Doctrines and Practices did creep in very early, as appears by the Scriptures themselves; but that this was one of them I do not find: were I clearly convinced that it was, I should speak no more for it. As for his Conclusion then, that my Discourse was Foundationless, and grounded on a gross mistake of his Words, because from his faulting Men, as running to Rome in the West rather than to Jerusalem in the East, I undertook to prove Infant-Baptism rather to be a Babe of Zion, than a Brat of Babylon; I leave it to impartial Men to consider the Truth of it, and judge as they see cause: especially if also they consider, that it's manifest that he denied its Original to be from Zion; and that my Discourse was mainly taken up with endeavouring to assert that, and not one whole Leaf of it was spent in disproving its Original to be from Rome, but as the Evincing of the other destroys that.

He tells me, that *He need go no further than my Book, to shew that Confusion did attend the Introduction of Infant-Baptism. For Tertullian doth certainly dispute against it, (though he will also refer me to Mr. Danvers Treatise of Baptism) &c.* But I do not find him making this good out of my Book: (though if that shew it sufficiently, I shall not need to seek it in Mr. Danvers too) *Tertullian's* Disputing against that Subject, as unfit for that Ministration,

is no sufficient Evidence of any Confusion attending its Introduction; for neither proves it that it was but then Introducing (seeing he used no such Argument against it as that it was some late Innovation) no more than his Disputing against, or Disswading Second Marriages, proves that they also were first Introduced in his time. We find Infant-Baptism owned and approved by those that lived more than half a hundred years before his time, as by those whom we mentioned before; as also by *Hyginus*. And if the Disputing against a Point by one Learned Man of many (and that too by no very sound Arguments) be an Evidence of Confusion attending it, what Point of Christianity hath not been attended with Confusion? then I am sure not the Denial of Infant Baptism, for many have disputed and do still against that: and if the propounding a Question or Apprehension of some one man or more to *Cyprian*, or, the Debating it in a Synod; as whether Baptism might be lawfully administr'd before the Eighth Day be a sufficient indication of Confusion, then no man may propound a Question about any thing, especially to be debated in an Assembly of Bishops, for fear of being an Author of Confusion: Do no body ever propound Questions among you Antipædobaptists, or do you never Argue and Debate of no thing in your Assemblies? or, if so, doth that argue you guilty of Confusions? That some eminent Christians contended with St. *Cyprian* and others about the Baptism, and Rebaptizing of Hereticks, I have read; but that there was any contention with him by any such about the time of Baptizing Infants I find not: But it's pitty Mr. *Gr.* was not then born and made Chairman in that Synod of Sixty Six Bishops; for he thinks he could have ordered them better than they ordered themselves, and would have pronounced that *the time of Baptism, is the time of Conversion*. But I fear me that time (though more discernable in those that turned from Judaism or Paganism to Christianity, yet) among persons brought up from their Infancy in Christian Instruction, would be as hidden to the Baptizers, or more than any other time, that *Grotius* saith is undetermined; no certain time would that way, I fear, be set for the Administration of Baptism, but it might occasion more Confusion. Can you tell me, I pray, at what hour, or day, the young ones that belong to your Companies are first converted? or, when they are first fit for receiving Baptism upon that score that you can Baptize them just on that day? I fear, not. He tells me, *I cannot resolve my self on what day, month, or year, Infants ought to be Baptized*: But I believe I may, much sooner than he can tell me what time the most that he Baptizeth were first converted: for I can tell him they may and ought to be Baptized when they are called or offered thereunto, be it on what day or month soever. But from the Premises he infers, that *If this be not Confusion for one to say, They ought not to be Baptized before the eighth Day, another that they ought: a third can assign no day: & a fourth, that they ought not to be Baptized at all, he knows not what is*. But I pray, Sir, did you find this in my Book that you said you need go no further than that to shew the Confusion that attendeth it? I trow not: but an agreeing Determination of the whole Synod

Synod with *St. Cyprian* that they might be Baptized before without Sin. I know no body differs about any of these things, except you that deny Infant-Baptism, from them that assert it. Nor that the Scripture determines it any more than it doth on what day, month or year children should have hands laid on them as Christ laid his on some with Prayers and Blessings; so that here he doth but make Men of clouts, and then fight with them. But if you, *Sir*, cannot tell what is confusion if that be not: I will mind you what is, Even that that was acted at *Munster* about the Introduction of your way of Anabaptisme in *Germany* about Ann. 1533. when there were such strange pranks plaid, and so much mischief done, and so many lost their lives in the conclusion. I suppose you have heard of *John of Leyden*, otherwise called *John Buckhold*, that made himself a King, and was for plurality of Wives, and kept the Bishop by force out of his Town, and many such-like doings of him and his party at *Munster*: if not, upon a little enquiry you may inform your selves of them; and therein what Confusion is. But beside that, are there not some Antipædo-Baptists that are for Dipping? others that content themselves with Sprinkling? some that are General Baptists, others Particularists, as they are distinguished from the Doctrines held by them? some for no Baptism at all, as the Quakers, who are also generally or very many of them against Infant-Baptisme? some for the Saturday-Sabbath? others for the Lord's-day Observation? some for the Feast of Love, others not? some for extream unction, or anointing the sick with Oyl, others not? some only for cold water, others allow it to be warmed? Yea, many of them are for divers Jewish rites and Observations (as those that live about *Wickin* and *Burwell*, in *Cambridgeshire*, and some others) others not. Are not here Confusions more than a few then among you? yea more and greater than among any other Sect or Party almost, so that you might be ashamed to talk of Confusions: but herein

Clodius accusat machum, Catalina Cethegum:

As the Poet saith: that is,

*One Faulty Party doth another charge,
In that wherein their own Guilt is more large.*

May I not well say here then, as our Saviour said some would say to him? *Medice cura teipsum, Physitian heal thy self*: or to that Party, as our Saviour saith in another place, *Hypocrite, eijcite primum irabem ex Oculis vestris, &c.* Ye Hypocrites, first cast out the beam out of your own eyes, and then ye may see the beam or to pull the Mote out of your brethrens?

He asks, *Why should Cyprian and his Sixty Six Bishops determine for themselves and theirs, that the time should be any time before the Eighth day, if none gave Occasion for such a Decree by their Opposition?*

Reply.

Reply. Surely this is but a slender proof, that divers eminent Christians contended with him about the time when Baptism should be administered. For neither do I find that they determined what the time should be, but only that it might lawfully be, any time before the eighth Day; notwithstanding that Circumcision under the Law was not administered sooner: Nor doth their so determining prove any opposition, much less by divers eminent Christians to the contrary. Some might scruple it and propound their Doubts, or Arguments for such an Opinion, without either contention or confusion. If Contests about a practice argues it to be unlawful or guilty of causing Confusion, what might be said then about the Apostle's practising Baptism upon the Gentiles without Circumcision? Was that a bad Practice, and guilty of Confusion, because it occasioned great Contests from and with the False Apostles, which were not laid down but by the Determination of a Council, *Act. 15.*? But a Council of sixty-six Bishops in such early times will not suffice unruly Spirits.

He considers how I deal with Tertullian; and that is honestly I am sure than he either deals with him or with me: For he saith, *His Arguments I mostly omit to mention, and what I do set down I greatly mistake.* I pray, Reader, mind here, and judge between us: I shewed that it was practised in his time, and that upon authority of Christ's Injunction, commanding little Children to be suffered to come to him; and shewed the weakness of his Arguings against it, as so practised. So that I pretended not to set down all his Arguments against it; but only what he objected against the Authority or Allegation of that Scripture for it: and thou shalt judge, whether I mentioned them all or not, and whether I rightly took or mistook them. To that purpose I will set down all that he saith upon that subject.

Thus then he writes: *Pro cuiusq; persona conditione, &c. According to the Different Condition, Disposition, and Age of every person, the delaying of Baptism (mark that he saith not the denial of it) is more profitable, (which agrees not with Mr. Grant. taking the day of Conversion) especially about Infants: For what need is there that Sureties should be put in danger, who through mortality may fail of their Promises, or through the growth of an evil Nature be deceived. [That's one Argument respecting the Sureties, but not at all the Scripture-saying alledged for it, which follows] Indeed the Lord saith, Forbid them not to come to me. [There is the Scripture alledged for it. To which he answers] Let them come therefore when they grow up; let them come when they learn; when they are taught whither they should come. Let them be made Christians, when they can know Christ. Why doth an innocent Age haste to the Remission of Sins? There are his Answers to that Saying of our Saviour; and all these I mentioned, and shewed his Impertinency in. Besides which, he adds further; That men will deal more warily in secular or worldly Matters. Should Divine Substance be entrusted with one to whom earthly things may not be committed? Let them know to ask Salvation, that thou mayest seem to give to him that asks. After which he passeth from them to persuade unmarried*

unmarried Persons, as well Virgins as Widows, as being subject to temptation, to delay their Baptism; and tells us, that *Easter* and *Whitsontide* use to be the Solemn Times for Administring it, &c. Now it being upon his Arguments against it, as practised upon the authority of that Saying of our Saviour, that I expressly challenged him, and I mentioning all that had reference to that Saying, and omitting only what relates not thereto; judge whether I was faulty in omitting what I did, or if he be not therein a false Accuser: though it's not hard to shew also the Weakness of his other Arguments; for the failure by the Death of the Sureties, the Living Church-Members may supply. Nor are the Sureties chargeable, in case they doing their diligence in taking care of their Education in the Christian Doctrine and Practice they will not be ruled; no more than the *Jewish* Parents were in like case, though that was beyond my business: and we know God did commit Divine Treasures to such, so far as the admission into his Kingdom and Covenant may be so called; though I think in neither case is it proper so to speak. And that Men do admit Infants to earthly Estates is usual: nor is there any precept from God that persons should first ask Baptism before it be Administred. But examine we the Truth also of his other Expression, viz. *That I greatly mistook what I set down*; which he would thus make good.

He saith, *Tertullian was not against Prayer to God for Infants, and therefore not against any thing for which they were brought to Christ; but he opposeth their being brought under pretence of being made Christians by Baptism.*

To which I say, That *Tertullian* hath no one word to that purpose, as if Christ spake of their coming only to him to be prayed for: nor denyes the Scripture to be rightly applyed to their coming to Christ, or to his Church for Baptism. He saith not, Let them come to be prayed for, but not to be baptized; his utter Silence as to any such thing intimates his consent, that it was pertinently alledged to their being made Christians, only he would have them come more leasurely, and not make such haste: *Let them come when they grow up*; he retains the same *veniant*, or *let them come*; and signifies nothing of any mistake in the end of it by those that alledged it, but he would not have them *festinare*, make such haste, but take a longer time for it: which I say is a horrible Misconstruction of our Saviour's Saying; as if they should stay till they were grown up before they come to him, or be admitted into his Kingdom; and was rather that which the Apostles would have had, for which Christ was displeased with them. If *Mr. Gram.* was ever thoroughly baptized, however deep he was dipped in the Water, I am greatly mistaken in him: had his Heart been made clean by it; it would not have suggested so much deceit and falshood to his Pen.

That we may not conclude that Infants are to be Baptized, because they were brought to Christ to be Touched and Prayed for, is a *verborum*, *Nihil ad rhombum*; or, Nothing to the purpose: For who only argues it from Christs Touching and Praying for them? or, That all Christs Touched and Prayed for may be Baptized without any more so do? or, all those the Ministers may Pray

for ? Doth not *Th. Grantham* speak herein against his Conscience ? For do I
 or any body argue that because Christ Touched and Prayed for Infants, there-
 fore they may be Baptized ? He knows I did not, but that I also urged the
 way of Touching them, viz. By Laying on of Hands, and Declaring that
 of such is the Kingdom of God : But Mr. *Gr.* methinks is loath to touch
 at that Laying on of Hands when he speaks hereof, and therefore usually calls
 it a Touching, as if it had been but an Ordinary Touching, as in healing
 Bodily Diseases; whereas we find both in *Matthew* and *Mark*, That he
 Laid his Hands on them and blessed them, so as we never find he did to any
 else. Now though the Laying on of Hands is also a Touching, yet every
 Touching is not a Laying on of Hands : But of this more afterward.
 It's true, that we do not find that the Persons that brought these Infants to Christ
 did believe that Jesus was the Christ : Nor that Christ, nor any other by his Or-
 der did Baptize them : Nor that they that brought them were Baptized : No
 more do we read, That Divers Persons perceiving many to receive benefit
 by Christs Prayer and Touching, therefore brought Infants to him that he might
 Touch them and Pray, as he saith. That's as much said without book as any of
 the rest, nay and more too, for we never find any mention made of Christs
 joyning Prayer with his Touching in his Healing any; nor is it likely that these
 persons brought them for any such benefit, for we never find his disciples rebu-
 king any for bringing any old or young to him to be touched for healing; but
 it's likely that they that brought these Infants believed Jesus to be the Christ,
 and that they were baptized, for we both read that all the people (generally)
 were baptized of John: see else *Matth.* 3. 5, 6; 7. &c. *Luke* 3. 21. and that John
 instructed them when he baptized them that they should believe on him that
 came after him, even on Christ Jesus, to whom he also pointed them and bare
 Testimony, *John* 1. 6, 7. 26, 27, 29. *Act.* 19. 5. And we find that there was a
 great apprehension among many that he was the Christ : as appears by their
 frequent calling him the Son of David, *Matth.* 9. 27. and 20. 30, 31. and 21. 9.
Mark. 10. 47, 48. And crying Hosanna to him and calling him the King of
 Israel, and doing honours to him, *Matth.* 21. 8, 9. *Luk.* 19. 36, 37, 38. *John* 12.
 12, 13. Yea, even strangers from Israel so owned him, as in *Mat.* 15. 22. *John* 4.
 20, 42. Nor is Mr. *Grantham* honest to make this deduction as any of ours here-
 from, viz. That Christ baptized no Infants, no not those that he took in his arms
 and blessed : neither appointed he any other to do it that we read of: Ergo, Infants
 are to be baptized. He knows, in his own conscience, that this prodigious conse-
 quence, as he calls it, is no honest deduction, nor sounds any thing like to that
 which both I and others have made from the places; and therefore he cannot
 fairly conclude from the premises, therefore Infants may not be Baptized.
 He asks, if I believe that the *3d* *canon*, *John* 3. 3. implies the necessity of In-
 fant-Baptism, and tells me if I do I run to Rome indeed. Rep. I deny his conse-
 quence; for without going to Rome, I find *Terullian* prove the necessity of
 Baptism thence in his book *de Baptismo*, wherein having repeated the commis-
 sion

fion for baptizing in *Math. 28. 19.* he adds, *Huic legi collata definitio illa, Nisi quis renatus fuerit ex aqua et spiritu:—obstrinxit fidem ad necessitatem baptismi;* that is; That definition added to the Commission, namely, that Saying, Except a man be born of water and of the spirit, he cannot enter into the Kingdom of Heaven, hath tyed up Faith to a necessity of Baptism; yea, and more fully and absolutely before that, so as to necessitate Infant-Baptism; (in case of death in Infancy at least) he saith, *Prescribitur nemini competere salutem sine baptismo ex illa maxime pronuntiatione Dominica, qui ait nisi natus ex aqua quis erit non habet vitam.* It is determined that none can be saved without Baptism, especially by that saying of our Lord, Except One be born of water he hath not life, which was also the general concurrent judgement, so far as I find of the ancient Christians before Rome was in so great request. Though I quoted it from *Tertullian* only as making against his own reasonings, when he said, *why doth an innocent age hasten to the remission of sins?* for therein is implied that mankind generally need a new-birth, what-ever Innocency is naturally in them to give them admission into Gods Kingdom. And so far indeed I do hold, that men (Infants or others) cannot (at least in an ordinary way) be members of the Kingdom of God, as it signifies the Christian Church, without Baptism; though as to eternal Salvation in the great judgement, I do not with *Rome* hold it necessary thereto, so as to put that upon others acts for Infants. His charging me then to be beside the true scope of the Text; and asserting that *Christ speaks not to, or of, Infants in that place, any more than in Luke 13. 3.* are bold, and propples sayings that he gives no demonstration of the truth of, nor declares he what is in his account the right scope of the place; his judgement in which may likely be as far from truth, as it is that there is a *Nisi quis in Luke 13. 3.* which is a manifest untruth, for it is not, Except any one repent he shall, but, *Except ye Repent, ye shall all likewise perish.*

Cyprians Decree we spake enough to before, and *Hyginus prudence*, in taking care that the children of the Church might not relapse to an Idolatrous education or course of life, will open no such gap to innovations upon pretext of prudence as shall need any man to shut it if well and prudently managed. Prudence is certainly a vertue to be exercised in the Church of God, and of great benefit where rightly exercised, as it is and must be necessary in judging of things expedient for the furtherance of the Faith or Preservation of persons in it, and of what is decent and becoming Gods Worship. The Prudent Man foresees evils, and hides himself, or seeks to prevent their falling upon himself or others; and so be it the courses taken in such cases intrench not upon Gods Laws and Commandments, but tend to the furtherance of men therein; they are to be commended and not condemned: though is is true, things well done, and brought in, may be abused; and some may pretend to order things Prudently, when they indeed do not. Certainly neither the setting up of the Altar by the two Tribes and an half at *Jordan*, upon the account it was set up; nor *Josh.* causing a Chest to be made for receiving the Collections of the People for the repairing of the Temple; *Josh. 22. 12, 13, 26, 27.*

2 Chron. 24. 8, 9. nor any other such-like Prudential Constitutions, for the good and benefit of the Churches are to be faulted, although not expressly commanded of God; and is not the *Dedication of Infants to him by Prayers as soon as they be born*, of that Nature, which he saith they practise?

But in p. 3. coming nearer to our business, Mr. Gr. grants that *Infants were for some time before Christ took flesh admitted of God to outward Ordinances, as both Circumcision and Passover, and other rites of the Law.* Rep. That they were admitted to the Passover before they could go up in their Fathers hands to *Jerusalem*, I find not. Circumcision it is evident they were admitted to very young, but he shews us not any Law of God or Order of Christ for excluding them from all Gods Ordinances since the coming of Christ in the Flesh, as are now instituted in the Church: but he saith, *whether they were admitted by Circumcision may admit of consideration*, and therefore he demands, *Whether Abraham and Isaac were not in Covenant before Circumcised*, Rom. 4. 10. 11. 13. Rep. Though *Abraham* was no Infant when circumcised, and therefore the mention of him is not so pertinent, yet we may say, that the Covenant of God with him to be the God of him and his seed, was not sealed to him before Circumcision, though it was propounded to him before; and Men are not properly said to be under a bond or Covenant formally till the Bond or Covenant be sealed, though such a thing may be propounded and offered to a man before: and so we may say of *Isaac* and the Infants born in his house, bought with his money, and of the *Profelites* and the Infants of *Profelites*; and the *uncircumcised Manchild* might be said to break Gods Covenant (or make it void, as *דבר, irritum fecit* may be rendred) because by not keeping or having the condition to be performed by or in him, he also was without the seal of it, and it was as it were a blank to him; indeed Circumcision was not put upon the females, nor yet were they uncircumcised because not preputiate, they had no *praputium* or foreskin of their flesh to be cut off. I suppose it sufficed to them that they were the daughters of the circumcised, as seems to be implied in calling other women of other nations the daughters of the uncircumcised, *Judg. 14. 3, 4. 2 Sam. 1. 20.* Or else were usually baptized or washed, as possibly may be implied in that comparison of *Jerusalem* to a female Infant in *Ezek. 16. 4, 9.* However the males were *federati*, or in Covenant only conditionally before they were *signati* or sealed, but absolutely and properly when sealed; so that I know of no advantage he had here, to insist on what he speaks of, *all Infants included in a Covenant made concerning Mankind in Christ from the beginning of the world to Abraham*, is no Scripture-language. I find no such Covenant mentioned, and therefore no need of any seal for it; only I read that God made a Covenant with *Noah* and his Sons, and all flesh absolute and unconditional, and gave no seal to be set upon them, there being no distinction to be made between one and other therein; only the Rainbow was and is a sign or token of it, *Gen. 9. 8, 9, 10, 12.* If Mr. Gr. find any other Covenant mentioned before that, let him produce it, or any Covenant said to be made in Christ but that with *Abraham* and his seed, *Gal. 3. 15, 16.* I find a promise intimately signified in Gods threatening the Ser-

pent, that the seed of the woman should bruise his head, but that is not called a Covenant. Covenants & Promises are distinct, *Rom. 9. 4.* Every Covenant indeed is a Promise, or hath Promises in it, but every Promise is not a Covenant; and therefore his talk of a *Covenant that ceased not with Circumcision, and of its reaching Infants now as much as ever*, is all Scriptureless Language. The Mercy of God is indeed through Christ freely o'er all, but not so as to take all into Covenant otherwise then as the Gospel is received, and its blessings are covenanted to be vouchsafed to those that are by it brought into the Church or Kingdom of Christ. God may through Christ shew mercy as he pleaseth to others, but onely the Children of the Kingdom are under his Covenant and its Blessings: *He that hath the Son hath Life, and he that hath not the Son hath not Life*, 1 John 5. 12. Yet I assert not that all or any Uncircumcised Male-Infants were damned, though I verily believe they were losers, and deprived of something considerable; because it's said, *The Uncircumcised Man-child hath broken my Covenant, he shall be cut off from his people*, Gen. 17. 14. And so I conceive it is with Infants not brought into Gods Church or Kingdom, they fall short of some benefits they might have, and that thence might proceed our Saviours so great indignation against his Disciples for hindring their coming to him, & asserting their interest in his Kingdom as the ground of their right to the blessing therein.

He asks, *Why I talk so much of the Seal, and not of the Seals in the Plural?* To which I say; That he might quickly have satisfied himself thereabout, had he soberly minded what I said: For it's evident that I spake only of Circumcision, which is also called *the Seal of the Righteousness of Faith*, *Rom. 4. 11.* And I learned in my Accidence, that it is the Singular Number that speaks but of one, as *Lapis*, a Stone: And so I deny not Infants the Seal; for the Supper of the Lord is no-where called a Seal that I know of, nor made any-where to answer to Circumcision as Baptism is. *Coll. 2. 11, 12.* He bids, *Let me shew him that Infants are any-where excluded the Lords Table, and he will easily shew me, that by the same Rule they are not to be brought to Baptism*: A Match. I think 1 Cor. 11. 28. *Let a Man examine himself, and so let him eat of that Bread, &c. and so oft as ye do this, do it in remembrance of me*, ver. 24, 25. If that do not, I know not what else doth: But that St. *Augustine's* Judgement, and the Practice of the Church in his time, in admitting them thereto might be right. Now let him shew me any such general Rule or Advice reaching to all Persons to be baptized, and not only occasionally addressed to these or those Persons in a grown State, and under ignorance of, and alienation from the Church formerly: one such Saying, as *Let a man confess his Sins, and profess Faith, and let him be Baptized*; and I shall either be of his Mind, and yield my self to be baptized again by him or some of his Friends; or else shall think that Infants may partake of the Supper also, notwithstanding that in 1 Cor. 11. 28. alledged to exclude them.

That *Deut. 29. is against me* in any respect I deny: for I only quoted that to shew that Infants in former times were admitted into Gods Church, Kingdom, and Covenant; and that it proves. And though Moses made that Covenant also with them that were absent, yet they did not then enter into that Covenant, as those there present with their little ones did, *ver. 10, 11, 12.* only the Covenant was established with them to be entered in, and observed by them in their times and places: And so it doth not inforce that persons unborn might be in Covenant without any sign or act on their part to enter them into it, or pass it over to them; but only that it was established with them, for them to enter into, and observe in their times and places: for the Covenant they were engaged to was no other than that which required Circumcision, and the Observation of all other Laws given them by Moses, respectively as they were or should be the capable Subjects of them; without which they brake or made void Gods Oath and Covenant, and deprived themselves of all the Benefits thereof. And so the Promise and Covenant that is now the ground of Baptism, and of the Observation of all the Christian Doctrine and Ordinances, is such as is tendred to, and submission thereto required of all persons far and near, and to all Ages to the end of the World, as that in which God promises life & happiness to men in listening to, & obeying it, and threatens curse and misery to the refusers of it, like that in *Jer. 31. 2, 3, 4, 5, 6.* Compare *Act. 2. 38, 39.* with *Act. 3. 25.* and *Mat. 28. 19, 20.* yea Christ himself is given, and in the Gospel is preached as a Covenant to that purpose, and all are required in all Ages to close with him, *Isa. 42. 6.* and *49. 8.* and *55. 1, 2, 3, 4.* and *56. 1, 2, 6, 7.* But persons are actually admitted into it by Baptism.

Mr. Grant. grants, *Thou Children are of the Kingdom*, but denies, that *I say a true in saying that they are to have Christ's Grace and Blessing passed over to them by external acts ordained in the Church.*

Reply. If Children are of the Kingdom, as it signifies the Christian Church, State, and the Government of Christ therein, how are they of it if they never enter into it? *That which is born of the Flesh is flesh*; and if they may neither be born of Water nor of the Spirit: (as he denies them both the Water of Baptism, and the Water of Instruction in the Word, and saith they are incapable of the Holy Spirit) how then can they enter it so as to be of it, I would fain know? seeing our Saviour saith, *Except any one be born of Water and of the Spirit, he cannot enter into the Kingdom of God,* *John 3. 3.* Or how will he make it out by the Scriptures, that Children out of the Church, the Infants of *Turks* and *Infidels*, are ever said to be of the Kingdom of God? That they may have Christ's Grace and Blessing made over to them by External Acts ordained in his Church, is evident from Christ's Actions upon them; yea, and that they brought them in pursuance of an Ordinance of God given to, and practised in, his Church, is evident too: For they brought them that he might lay his Hands upon them and pray. *Mat. 19. 13.* And he did lay his Hands on them and prayed and blest them. *Mat. 19. 15.* *Mark 10. 16.* & those

blessings for, and conveying them to men. Prayer is so, *1 Thes. 5. 17. Ephes. 6. 17, 18.* And Blessing is so, *Numb. 6. 23; 24.* and the laying on of Hands is so, *Heb. 6. 2.* and that they who brought the Children were of the Church of Israel, there is no question: yea, and that they were Believers on Christ too is very probable, as we noted before. So that I appear not too bold hitherto in my Assertions.

He grants that *παις* is such in nature and kind, only excepts against me if by *παις* in *Mat. 18. 5.* I think an Infant to be meant.

Reply. Surely by such there too is meant such in nature and kind as that Child was which Christ set in the midst of them, whether an Infant or not; and that was the thing I brought it for. Nor doth his adding, that *He that shall receive such a little one in his Name receiveth him*, evince that it might not be an Infant; for it is no such absurd matter as he supposes, to say, that he that receives an Infant into the Church by Baptism, doing it in Christ's Name & upon his Account, receives him: For surely he is received in all things wherein his Name is received and esteemed by us; He and his Name are so near a-kin. And it's not any receiving a Child, but only that in which we receive him in his Name and with respect thereto, that he saith we receive him; and so every one that baptizes an Infant into his Name, upon the Account of him, or in love to his Name therein, truly receives him; though the Baptized in a sense also receive Christ of the Baptizer. Yea, so tender and loving is Christ also to poor Infants, that he reckons kindneses done to them in his Name and upon his Account, as if they were done to himself; even as he that gives to the Poor, is said to lend to the Lord, *Prov. 19. 17.* And our Saviour will say in the day of Judgment, *Inasmuch as ye have done, or not done, kindneses to one of the least of these my Brethren, ye have done or not done them unto me*, *Mat. 25. 40, 45.* and among those Kindneses is mentioned *ἐξ ὧν ἦλθον, & σκηνήσας ἐν αὐτοῖς, I was a Stranger, & ye took me in, or gathered me to you.* And the Word is the same that is used of the Servants gathering in to the Church of God, in *Mat. 22. 10.* And the same of which the Word Synagogue is derived; and so may be very well extended also to a gathering, or taking into fellowship or conjunction in the Church of God, or Christian Assembly. As also the Word *συναγῆ* is used for the coming together of Christians in the Church of God, is thence derived. And surely, Infants shall be found, some of them at least, among those that shall be at Christ's Right Hand in that great day; and may very well be among those that he shall call the least of his Brethren, who is not ashamed to call us Brethren: and therefore it behoves us to take heed we despise not one of them, and be found among them to whom he will say, *I was a Stranger, and ye took me not in, or gathered not me to be one among you, in that ye took not in such and such little ones, but deprived them of a place in my Church or Kingdom.*

He grants too; That they are of the Church as they are of the number of the Saved, but not so as to be concerned in the Duties of the Church, to participate with them in the Ordinances; That is, I suppose he means, they that are In-

fants of Christians, are as much of the Church as the Infants of *Turks* and *Infidels*, which I think are Strangers to the Common-wealth of *Israel*, and from the Covenants of Promise, and are no-where that I know of, reckoned of the Church or Kingdom of God: But that our Saviour admitted those Infants, and signified that he would have such not forbid to be admitted to the Ordinances of his Church, as to some of them, we have before shewed; for such is Prayer, Blessing, and laying on of Hands, which follows Baptism now, and formerly was after Circumcision, and not exercised, that we find upon uncircumcised Persons. But our Saviour saith not only, that such are of the Kingdom or Church, but that the *Kingdom of God is of such*, as appertaining in some measure in its Priviledges and Blessings to them; as it was in the Church of *Israel*; (whom we are bid to behold, *1 Cor.* 10. 18.) the Church or Kingdom of God belonged to them also, and they were Children of it, *Mat.* 8. 12. and 21. 43: though they could not partake of every Ordinance in it, they might receive Circumcision & be made of one body with them, before they could eat the Passover, or go up to appear before the Lord at *Jerusalem*; and they might share in their Prayers, Blessings, and Imposition of Hands therewith before they could pray, or bless, or lay hands on others, or understand what was done to them therein. And our Lord Jesus declares his mind here, that they should be admitted to come to him in such ways for his Blessing, as they are capable of coming to him in, without any distinction of Male and Female, as was made in Circumcision: there being neither Male nor Female in Christ Jesus as to admission into his Church, or right to his Blessing. So that that *πῶτος*, *such*, will much make against the *Antipadobaptists*; especially, seeing it is *πῶτος ἐστὶν ἡ βασιλεία τοῦ θεοῦ* of such is the Kingdom of God: for it mainly pleads them guilty of denying them the Kingdom of God, as it signifies the Christian Church-State, by denying them the Ordinance of Admission thereinto: as also such-like inferences as they draw from the Scriptures against Infant-Baptism, applied to, and drawn from, other passages thereof, would exclude them also from the Glorious Kingdom; as I afterward undeniably evidenced, as appears in due place.

He grants, That Christ did frequently take occasion to instruct his Disciples upon questions put to him; (yea, say I, and upon other occasions where no question was put to him as here) but he adds, That we know this by the Instructions he gave them: but that in *Mat.* 19. he taught them to bring Infants into his Church by Baptism, is a most vain Presumption; and that I might as well presume that he taught them other things, concerning their Admission to the Lord's Table, and prove it as soon as any man can prove the other.

Reply. We may know by the Instructions that he gave to his Disciples:

1. That he would have Infants come, that is, be brought to him: and where can that be to receive Blessing by external Acts, but in his Church? where two or three are gathered together in his Name.

2. That

2. That his Kingdom is of such, which Kingdom, as they may be suffered to come to Christ in it, or be hindered from it by men, is certainly his Church Congregate, and having his rule in it; and that is of such, even in nature and kind also, as he hath granted. Infants of Turks or Infidels are no-where said or signified, while under their Institution, to be of Gods Church or Kingdom, no nor can he shew that any unbaptized persons are accounted of the Church or Kingdom of Christ, as now ordered by him; and so it's no vain presumption to infer thence, that he instructed them to admit Infants into his Church by Baptism: wiser men than Mr. Gr. have thought otherwise of it, with respect to whom it becomes him to speak more soberly of such an apprehension.

3. We have this instruction too by his actions of Prayers and Blessing, and Laying on of his Hands, that it is his mind they should have his Blessing derived or conveyed to them by external acts of Ordinance, as we have shewed already: if he can prove thence too, that he would have them admitted to the Lords Supper too, I will give him leave; but then I dare say he will prove they must be admitted first to Baptism, and so his Proof will not hurt us. That the *Apostles meant then to forbid infants at that time to be brought to the Church*, I said not; but that they forbade them to come to Christ, for that which was for them in the Church, I may say, and it is evident; and that their action had in it an intimation that they judged them not meet subjects for such acts of Christs Church or Kingdom, as our Saviours reproof and instruction thereupon plainly implies.

But let us hear what Mr. Gr. will have to be the reason of the disciples forbidding them: He tells us, *He truly thinks thus, that seeing their Master much busied they thought it not meet to add to his cumber, (as he corrects it) by bringing them to him to divert him from his business in hand to pray particularly for them.* Oh shameful shuffle! is there any thing looks like such a thing, either in the Evangelists relations of what went before; or in their action, or his answer to them? had that been it, they would rather have bid them stay till their Master was more at leisure, & would that have been worthy of such indignation from him against them? will he intimately fault our Lord to extenuate the fault of the Disciples? or read we of any extraordinary business he had in hand then, that the Praying for them might cumber him? which of the Evangelists hints any such thing? or speaks our Saviour any word to that purpose, as if he could take time well enough for it? No, no, his very anger, reproof and instructions all signifie that it was some mean, low, unworthy thoughts of Infants, and their unfitness for such acts of his Ministration, that was the great matter faulty in them; they shewed somewhat of that pride in conceit of their own fitness rather, and despising such little ones for their unfitness, as he was immediately before faulting in the Pharisees according to St. Lukes relation of it; and therefore he tells them that of such is the Kingdom of God, and so earnestly asserts by way of intimation their worthy receipt of it, saying, *Verily, verily, I say unto you, that whosoever shall not receive the Kingdom of God as a little Child,* (that

(that is, as a little child receives it, as I shewed in my Letter and other Book) shall not enter therinto. Can we better know the disease than by the remedy prescribed or course taken to cure it? Their fault was in the main, and on the matter the very same with Mr. *Grantham's* and his Friends, that is, they thought them not meet Subjects for such sacred Acts, that they could not rightly and worthily receive the Kingdom in such administrations, that they that brought them for such administrations did as absurdly as if they had brought persons asleep, or dead to him for them; to correct such thoughts in them, and prevent them in others, Christ instructed them and us in such manner as he did. I appeal to all sober persons, yea, and to Mr. *Gr.'s* own Conscience, whether there be not great Evidence in Christs answers, of the truth of what I say, at least, whether it be not far more probable than his frigid Conjecture, which he leaves therefore to judgement, as having nothing to say for it.

But whereas he *Stranges that not so much as one instance can be given of any one Infant Baptized in all the Churches planted by the Apostles, nor any hint of any such thing*: Rep. I ask, why is that more strange than that Infants having been Members of the Church of God, there should not be one clause in the sayings of Christ, or writings of the Apostles, to signify that Christ would have them left out of his Church, if indeed he would have it so; nay, but that he gave such clear hints to the contrary, as in the Infants so treated by him? or then that there is no instance of any one Infant refused, when they Baptized whole Households? or any such Argument used by the Apostles against the necessity of Circumcision, as that it would bring Infants into the Christian Church, who ought not to be brought in? when he gives me a good reason why none of those things are expressly mentioned I may give him some good reason of the silence in the other. That there were Children in the Churches, planted by the Apostles, there are divers Hints; as where they are said to be holy, 1 Cor. 7. 14. And where the Apostles give instructions to them to obey their Parents, which is fit for the least Infant that begins to understand any thing; and the Apostle seems to write to them as Members of the Churches, he writes to, as well as servants and other persons. The Apostle *Peter* indeed in his Epistles, though he exhorts Servants, & Wives, and Husbands, gives none to Children; shall we conclude therefore from his silence therein that there were no Children among all those Christians that he wrote to? I trow not: But I answered this objection in my Book, to which answer we may see he gives the go-by in some part, when we come at it. It is true, That in Act. 8. We read of Men and Women Baptized, and it's not said, and Children, as it might easily have been added; but it's as true that we find the Disciples are said to come together to break Bread, but it's not said Men and Women; as it might as easily have been added: nor that Women went into the Water, and came up out of the Water, as it is said of some others; though had it been so, it might have been easily added of them also, as well as of some others; Men and Women may comprehend both sexes of all ages, and it's

no more added old men than Infants. Surely in *Joshua* 8. 25, 26. and in *Judg.* 9. 49. 51. Men and women are only exprest when there is no ground to imagine but that children also were included, and so it might be in *Act.* 8. Though whether Infants might be baptized while Circumcision was practised as the initiating Ordinance into the Church of God in these places where it was practised (as doubtless it was in *Samarita*) may be doubted; because I think till then the Christian Church was not so distinct from the Church of the Jews, but only looked upon as a more reformed part or different sect of them; till the Gentiles being called they were member'd into it without Circumcision.

At length he comes to my argument drawn from his directing us to *Heb.* 6. 2. Wherein laying on of hands follows Baptism, as much as Baptism doth Repentance, & Faith, & yet Christ practised that upon the Infants; but he thinks to wave that, by saying, *That I either forget or know not how to distinguish between the touching for particular favours for any sort of persons used by Christ, and the laying on of hands practised by the Apostles for the promised Spirit peculiar to the Church.* To which I Reply; 1. That had the Evangelists only said that the Infants were brought to Christ to be touched, and that he touched them only, this might have been of some use; but it appears that Christs action was not a bare touch, but expressly ἐπιτίθει τῶν χειρῶν a laying on of hands; which is the very same with that in *Heb.* 6. 2. Nor doth *Heb.* 6. 2. limit that laying on of hands to such things as he mentions the Apostles to have practised it for, but it's indefinitely and without limitation exprest. 2. May not we by a juster distinction evade the force of their Argument taken from Baptisms being set after Repentance and Faith, to limit it to persons actually exercising or professing them? I trow we may, thus: That the Apostles by Baptismes there that are mentioned after Repentance and Faith, means not baptism with water, for that's but one Baptism; but the Apostle saith, Baptisms, and so means those wherewith Christ baptizeth, namely Baptism with the Holy Ghost, and Baptism with Fire or Afflictions, and those indeed follow after Repentance and Faith, but not Baptism with water always, for that was unto repentance, that men might repent, not, or not onely and always, after it, *Mat.* 3. 11. and with instruction that they should believe on Christ, and so was not bound up only to those who had first believed, *Act.* 19. 5. Nay, indeed the Apostle saith not neither Baptismes simply, but the διδασκίαν ἢ καθ' ἑαυτὴν, the teaching or doctrine of Baptismes: and indeed the teaching or declaring the Doctrine of them might be after their preaching repentance and faith, yea doubtless was always so, for else they could not know the ground or reason of either of them for themselves or theirs; but that inforces not at all that the practice of them must be onely upon those that had first repented and believed; laying on of hands we see was practised by Christ himself, upon Infants, and some of Christs Disciples had Baptism (if they were generally Baptized) whom he knew from the beginning believed not, *John* 6. 64, 66.

But by the way, He will convince me and all Pedobaptists that we are unfaithful to our own Argument, because we do not impose hands upon Infants:

Asking, *Can we find ground to Baptize them here, and not to lay on hands on them?* and therefore he concludes, *that We argue against our own conscience, or sin in not doing what our conscience tells us we ought to do.* To which I say that it's eccentric to the argument in hand : Nor is it true that no Pædo-Baptists are for laying on of hands upon Infants, or children; for I think the Bishops refuse not to lay on their hands on them, and He knows that it was not for every Preacher or Baptizer to lay on hands in the Primitive times; for then needed not *Peter* and *John* have been sent to do it to those whom *Philip* had Baptized, *Act. 8.* So that perhaps it may not be clear to some of us that we have Authority to lay on hands if to Baptize. Nor, I suppose, can *Mr. Grantham* say that ever we refused to lay on hands on any Infant brought to us for it, and we find not that *Christ* did it to any but when they were brought to him; so that this also vanishes.

But in prosecution of his former answer, he saith, *The laying on of hands in Act. 8. Heb. 6. 2. was for the promised Spirit according to the Prophecy of Joel, or the establishing graces thereof, to wit, Love, Power, and a sound mind, according to 2 Tim. 1. 6, 7. but that in Matth. 19. not so; but for some other blessings.* Rep. as to that in *Act. 8.* I will grant what he saith, but that the mention of laying on of hands in *Heb. 6. 2.* is limited to the giving of the Spirit, or its establishing Graces, I deny, and expect his proof for it; for I find not the Apostle there to give any intimation of such a limiting of it, as also I deny what he saith upon *Matth. 19.* both his propositions are proofless, and therefore his answer as the conclusion from them is unsound. We find laying on of hands practised in dedicating persons unto God; as in *Num. 3. 10.* and in blessing, as in *Gen. 48. 14.* And so it was by our Saviour; and how far that blessing might extend no man living except *Christ* himself I suppose knows: they might also have something of the Holy Ghost conveyed unto them for ought any body can tell to the contrary; for though *Christ* was not then glorified, nor the Holy Ghost given then, as afterward; yet the Holy Ghost was given in a gracious way before, for the Apostles had it with them, *John 14. 17.* Yea, and *John* the Baptist was filled with him while an Infant even from his mothers womb, without degrading the Apostles, or without giving to him (much less while in his infancy,) the precedency in the first-fruits of the Spirit, *Luk. 1. 15.* What capacities Infants have to make use of, or rather to be used and wrought upon by the holy Ghost, or what capacity *John* had thereunto I know not; but I believe what I find recorded for all that, and therefore reckon not much of what *Mr. Gr.* can say to the contrary. But to make good what he saith about the laying on of hands in *Matth. 19.* he saith, that *Laying on of hands there, being rendered by touching; it clearly shews, that it was for such blessings as others had received by the touch of his holy Hands, distinct from the gifts before recited.* To which I reply, that the Laying on of hands in *Matth. 19.* is not extenuated by its being called a touch, but rather the touch is amplified by its being called a Laying on of his hands; for as we noted before, though every Laying on of hands is a touch and may be so called:

yet

yet every touch is not a Laying on o. Hands, nor may be so called. He did not only touch them with his Hand, with one hand, as often he did in Healing; as may be seen in *Mat.* 8. 3. 15. and 9. 25. *Mark* 1. 3, 31. and 5. 41. and 7. 32. and 9. 27. *Luc.* 5. 13. and 8. 54. no, nor is it said, He laid on his Hands on them and healed them, as sometimes he did, though more rarely: but he laid his Hands on them and blessed them. And therefore I wonder, that ~~from~~ from the word Touch, though manifest by other places to have been by Laying on his Hands, (though that Phrase of Laying on his Hands, I find that *Th. Grant.* in his speaking hereabout, cares not much to touch at) he should so boldly and groundlessly affirm, *That it was either at such a time, or on the occasion of his Touching others*, when there is no mention of his Healing them, or of their need of healing, either before, or in, or after, his touching them; nor any mention of healing any by touching them near that Action; nor of his touching any with prayer and blessing them, but these only; nor of his blessing any else so solemnly, except his Disciples in *Luc.* 24. 50. on whom it's true that he did not lay his Hands, and I was aware of it too, but only lifted them up; though I did not so warily express that Difference as I might have done: but so as I gave some occasion to think that I meant, or said, that he blessed them also with laying on of his Hands; though I did not either so say or mean. But let those things be minded that I have said, in which this Action of our Saviour toward these Infants was not to be paralleld with any other mention of Christ's Touching any else, both in respect of his Actions accompanying it, and his Instructions following it: and it will be sufficient to evince that it was no such ordinary Touch as *Mr. Grant.* would have it to be: and so that my retorting his Argument from *Heb.* 6. 2. upon himself (as if it directed only to baptize real or professed Believers, and excluded Infants, because Baptism follows after repentance and faith) was pertinent; though in truth I apprehend also contrary to his fancy, that every of those six things there mentioned (if we take Baptisms as he would seem to take it for Baptism with Water) is of larger extent, the following than that which goes before; as to say, there are more that may be said to believe or have faith towards God, than who have repentance from dead works: For those Righteous ones that need no repentance, *Luc.* 15. 7. whether Men or Angels have, and have need, of faith towards God. Again, Those that neither repented nor believed, at least such as we cannot prove that they did, have been baptized; for all the People were baptized of *John*, *Luc.* 3. 21. but that all the People either repented from their dead Works, or had faith in God, I am sure he cannot find. And if those Infants brought to Christ were not baptized, then the laying on of hands extended to persons not baptized; as also it might in some that were healed. And I am sure, more shall be raised from the dead, than either repented, or believed, or had Baptisms or Laying on of hands; for all shall be raised: and yet more shall incur the Eternal Judgment, than shall be raised from the dead? as both the Angels, *1 Cor.* 6. 2. *2 Pet.* 2. 4. Jude 6.

and those Saints that shall be only changed, 1 Cor. 15. 51, 52. 1 Thes. 4. 15, 16.

I said by way of *Parentesis*, that we read not of the Baptism of Christ's Apostles that Christ blessed, any more than of the Baptism of those Infants: to prove the contrary, he quotes *Joh. 1. 35.* and *v. 4.* (I suppose it should have been 40.) *Act. 1. 4, 5.* 1 *Pet. 3. 21.* but in none of those places find I one word of the Apostle's being baptized in Water, of which was the Discourse. *Joh. 1. 35, 40.* tells us; That one of them was *John's* Disciple before he was Christ's; namely, *Andrew*: and that he might be, and not baptized, if, as *Mr. Grant*, after implies, *πρὶν μανθῆναι*, to make a Disciple was one thing, and to Baptize another following matter: For then between those two possibly Christ's Acquaintance and Call might intervene. *Act. 1. 4, 5.* saith not that *John* baptized the Apostles: the Words are not, *John* indeed baptized you with Water, but leaving out the Word *you*, it's only said of him, *John* indeed baptized with Water: so that our Lord omitting that Word [you] it may rather be made use of to the contrary. Nor will *Peter's* Saying, *Baptism doth now save us*, evince it: because he adds, *not the putting away the filth of the Flesh*, (which may agree to the Baptism by Water) but the answer of a good Conscience through the Resurrection of Christ from the Dead; & that, I think, *John* could not baptize them with. For neither was the Resurrection of Christ from the Dead known to, or preached and baptized into, by *John*; for had it, surely it would not have been so strange a thing, as it was to the Apostles so long after *John* was dead; as it was, *Luc. 18. 34.* Nor did *John's* Baptism I think reach the Conscience, but Christ's by the Holy Ghost, *Heb. 9. 14.* & with that without question the Apostles were baptized, whether with *John's* or not. But it was not my business, to deny that the Apostles were baptized with Water, but to shew that we find no more express mention of it in the Scriptures, than we do of the Baptism of those, or any other Infants; against which all his Proofs are inconcludent: but enough to that.

Come we nextly to the Commission in *Mat. 28. 19.* which he saith, *will never prove that Infant-Baptism had its Original at Jerusalem; if it do, he never saw the like: and why? Because, saith he, the Persons there appointed to be baptized were to be taught, or to have the Gospel preached to every Creature of them.*

Reply. Well, suppose it be so, the Persons to be taught (or disciplined rather) are all Nations, and every Creature of them, are to have the Gospel preached to them; and if Infants be not some of every Creature of the Nations, I never see the like: Yea, and some such Creatures too, for whom there is Gospel. Had *Mr. Grant*, learned that one Lesson, to become a Fool, that he might be made wise, as those who think themselves wise, are counselled, 1 Cor. 3. 18. he would not reason after this sort; and when Christ bids preach the Gospel to every Creature, exclude so many Creatures as all Infants, as if they were not Creatures. Had he learned to receive the

Kingdom of God as a little Child, he would not upon such a Reason exclude so many little Infants from it: For here is nothing put upon the Nations as to discipling, teaching, or preaching, but upon the Apostles and Disciples only; and they could preach and teach the Word of the Lord, to all, in any house, Children and others; whether they at present could understand it or not. The foolishness of Preaching committed to the Apostles, and practised by them, might have as absurd things in the sight of Men in it as that: might it not seem as, or more, absurd for God, to bid the Prophet prophecy to the Mountains of Israel, and to the Hills, and Vallies, and Rivers; as we find he did in *Ezek. 36. 1, 4, 6.* ? When *Zachary* at the Circumcision of the Baptist, blessed God, he spake to the Child expressly, and said; *Thou Child shalt be called the Prophet of the highest, for thou shalt go before the Face of the Lord to prepare his Way, &c. Luc. 1. 76.* Did not *Zachary* teach or preach glad tidings there expressly to the Child, whether it understood then what was said to it or no, matters not; I am sure his Speech was directed to it: Yea, and he told it what Gospel it should preach too in the following words in its due time; and could not the Apostles speak to Infants think we as well as *Zachary* could to that Infant? And when the Disciples were to go into any house, they were ordered to preach peace to it: *Into whatsoever house ye enter*, said Christ to them, (wherein is included whether there be Infants in it or not. And it's strange if they never entred into any house wherein there were some Infant or Infants) *say, Peace be to this House.* Now by *House* is meant familiarly the Household, and so it is there, and not the Walls: And *Peace* in the Scripture-Language, includes all good and blessing from God, and is the Sum and Substance of the Gospel; which is therefore called the *Gospel of Peace*, and the preaching of *Peace* by *Jesus Christ*, *Ephes. 6. 15.* *Act. 10. 36.* as in *Isa. 52. 7.* *How beautiful upon the Mountains are the Feet of them that bring glad tidings, that publish peace?* That was the Sum of the Word sent of God to the Children of Israel; and that was afterward sent to the Gentiles. *Christ came* (saith the Apostle, *Ephes. 2. 17.*) *and preached peace to you that were afar off, and to them that were nigh.* See also *Zech. 9. 10.* And it would be strange to think that only Infants, to whom Christ shewed so great respect, should be excluded that Salutation, Preaching, or Proclamation of Peace to the House. Here then is a preaching Peace, the Summe of the Gospel, sufficiently warranted to Infants also; and surely it might come upon them too as soon as any in the House, that entertained the Salutation or Preaching thereof, according to their capacity of receiving it; they being made Patterns to others, for receiving the Kingdom. God sent his Word to the Children of Israel, *Shall we exclude the Infants of Israel, from being Children of Israel?* Surely *David* preached to Infants also, and to every Creature, when he called upon all Creatures, to praise the Lord: and among them, said, *Both Young-Men and Maidens, Old Men and Children; let them praise the Name of the Lord, for his Name alone is Excellent, his Glory is above the Earth and Heavens, Psal. 148. 12, 13.*

See Sir, how that holy man preacht to, and taught little children, Infants and every creature, though you think it foolish and absurd to preach to and instruct them; but the foolishness of God is wiser than your, or any mans wisdom, and in it there are many such absurd things to carnal Reason; there's a preaching not onely to Infants, but to persons unborn too, even to a people *to be born* have Gods holy Servants declared his righteousness, which is the great matter of the Gospel-Revelation, *Psal.* 22. 30, 31. with *Rom.* 1. 16, 17. Yea, his power which the Gospel is there also said to be) to every one that is to come, *Psal.* - 1. 18. see also *Psal.* 78. 4, 5, 6, 7. and that also spoken of as an established Ordinance of God: thus the Prophets ministred to the Apostles, and to us in these last ages, *1 Pet.* 1. 12. and the Apostles to the ages after them, *Eph.* 2. 7. and God spake in *Bethel*, to or with us, saith the Prophet, *Hos.* 12. 4. I preach to, or teach you now by my Pen (yea, perhaps many that are now Infants, or unborn) though you now hear not being it may be many miles distant: but go we on.

He adds, that upon their being Baptized they are to be taught, *Sec. Rep.* What taught before, and taught after too? well be it so, but how means he upon their being Baptized? our Saviour saith not, so soon as they are Baptized, teach them all things, though in persons capable of receiving, they may be teaching them then. Nor, I suppose, could *Paul* and *Silas* teach the *Jaylour*, and his household in that night they were Baptized, all things to be observed by them, *Act.* 16. That is to follow after as to the personal teaching them at convenient distances as the Baptized may be able and capable to receive, and so the Apostles have taught all men even children too their duties which they are to learn and to observe as they grow capable. As the Jewish parents were to teach their children also after they were circumcised, though at that time not capable of learning, *Deut.* 6. 7. and . 11. 9. *Psal.* 78. 4, 5, 6. But yet this also signifies that Infants are to be Baptized before they are to be taught their duties, as to any particular personal Teaching them; because the Teaching of them follows after Baptism, and is not before it.

He adds, Though μαθηταὶ do signify, Disciples, yet being truly rendered by *Docete*, it is such a manner of Discipling as is exclusive of Infants. *Rep.* That's not so; for neither is μαθηταὶ so truly rendered by *Docete*, Teach ye, because it confounds it with διδάσκοντες, Teaching after added; whereas in it self, in the Greek text, it's very different both in word and in sense, and makes them that so plead for it guilty of what *Tho. Gran.* would falsely impose upon me, that is to say, of casting an aspersion upon Christ himself, and upon the holy Ghost, as if they did autologize, as he saith, in saying Teach all nations, Teaching them. I make as clear a distinction between μαθηταὶ, Disciple ye, and what follows as is in this saying, Go Proselyte ye the Nations, circumcising their males, and teaching them to observe the laws of *Moses*; for as there the word *Proselyte* is the general comprehensive word for the whole business to be done, and takes in a preparative work to the other two, that is, the bringing in the Nations by perswasion to yield

up themselves and theirs to the Lord and his laws, and the other two are the distinct ways of compleating the work of Profelyting: such is exactly the difference that I put between μαθηταί Disciple ye, and the other acts. Nor yet would it exclude Infants if such a Teaching be included in it, as tends to make men Disciples, (as indeed there is, that is,) a preaching the Gospel and perswading persons to be reconciled to God, and come into his Church, or Kingdom; no more than such Profelyting the Nations by instructing them into, and teaching them the knowledge of the true God did exclude Infants from being Profelyted and brought under Circumcision: nay indeed, as they could not well be circumcised and profelyted without some such prævius instruction to their Parents, no more can Infants now (ordinarily) be discipled, ~~and~~ Baptizing them without some such prævius teaching or rather preaching to & instructing the Parents that are aliens from the Church, going before it to make them willing & ready to yield them up to Baptism and what it obliges to. But whereas he saith, μαθηταί *is best expounded by our Saviour's own way of making Disciples*, John 4. 1. μαθηταί *musti*, which was not by Baptizing, neither is that right; seeing the way he bids his Disciples μαθητεύειν or to Disciple is, μαθητεύειν, Baptizing: and if that making Disciples that is by Baptizing, be best expounded by making Disciples and not Baptizing, I am much mistaken. Nor yet do I make anything against Christs own practice, for Christs practice and his Disciples are two distinct things; nor speaks our Saviour a word to his Disciples of his own practice in his commission to them, except that he saith he will be with them therein, but onely what his Disciples were to practise, though yet our Saviour did by his Disciples what he bade them do in making Disciples as to Baptizing them too, John 4. 1, 2.

Whereas he saith, *God did not command his Apostles to do what he knew was impossible for them to do, as he knew all Nations would not be Baptized, but the greatest part would reject the Gospel, and Baptism, as a part thereof.* Neither doth he here argue rightly. For, 1. Did not Christ command his Apostles to be perfect, as their heavenly Father is perfect, Mat. 5. 48. and keep his commandments, as he had kept his Fathers commandments, John 15. 9, 10. and love one another, as Christ hath loved us, John 13. 34. though he knew they would not, nor could come up to that height and perfection in this life? Yea, 2. Doth not he suo se gladio, wound himself in so arguing? for by the same reason they could preach the Gospel to every creature, or else God did not bid them do so. Yea, 3. And if μαθητεύειν *musti* to Disciple all Nations, or all the Gentiles, was to make them Disciples as Christ did make Disciples (as he said before it was best expounded by that) must not God put them upon the same impossibility as in bidding them Disciple them all Baptizing them? For did not he know also that all Nations, or all the Gentiles, would not be so made Disciples, as well as he knew the greatest part would reject the Gospel and Baptism? and yet its evident that he did bid them μαθητεύειν *musti* to Disciple all the Nations, or Gentiles, Baptizing them. Knows not Mr. Gr. the graciousness of God, and the manner of the Scrip.

ture speaking that he accepts the faithful endeavours of his Servants, as if they performed all that he bids them? and interprets mens attempts and endeavours for good or bad, as if they were accomplishments; though possibly they do not, nor can accomplish what they endeavour? Thus when God bid *Abraham* go and offer up his Son, he is said to have offered him up, though God put by the Execution of his intention therein, *Heb.* 11. 17. And the poor Woman that cast in but two Mites into the Treasury, was said to have cast in more than all they that cast in greater Sums; because of the greater freedom of her Heart, though her Hand was short, *Mark* 12. 41, 43. Thus the false Prophets are said to cause Gods People to forget his Name, and to be vain: and *Jesabel*, to seduce Christ's Servants, though their attempts might possibly not take place in them: and many the like. And so God will without question accept of the faithful endeavours of the Apostles, to disciple all the Nations or Gentiles, baptizing them, and reward them as if they had actually and eventually done it: and the refusals of the Nations, or of any parts of them, or Persons therein, shall be charged only upon themselves. And therefore he might rationally and righteously enough enjoin his Apostles such a Work. But 6. Is it so indeed, that Baptism is a part of the Gospel? then surely it's as largely to be extended as the Gospel, except men will keep back part of the whole, as *Ananias* and *Sapphira* did of the Price: and then he that is to preach the Gospel to every Creature, is to tender Baptism to Persons not before baptized with it, and give it where the Gospel, and it therewith and as a part thereof, will be received. And so as the Gospel, I am sure, concerns and takes in Children, Baptism, that is a part of it, must concern and take them in also; and if so, I pray, Sir, do not withhold it from them: For I am sure they are included within the Limits of the *πάντα τὰ ἔθνη* the All Nations, or All Gentiles, to every Creature of which the Gospel is to be preached.

But whereas he saith, I would have *μαρτυροῦντες & κατίζοντες* the same Act, he doth not say rightly of me: for though I say both *κατίζοντες & διδάσκοντες*, Baptizing and Teaching are comprehended under the Limits of *μαρτυροῦντες* or Discipling; yet there is the like difference between them, as between Profelyting and Circumcising, and Teaching, to observe the Laws of *Moses*; or as between the more General, and more Special, the end and the way or means in part, or the like. Every act or way of Discipling is not the whole of it; and therefore Baptizing is not the whole of Discipling, no more than Circumcising was the whole of Profelyting. Nay, as in Profelyting men might profelyte or endeavour to make Profelytes, where yet they refusing, would not be circumcised; or possibly he that did endeavour the former, might not be in a capacity to perform the latter. So may a Man Disciple as to his act or endeavour of it, where yet he cannot baptize whom he endeavours to make a Disciple of, or in such a sence is discipling of: as either the parties refusing to be discipled, or his distance of place from him, if willing, will hinder his baptizing him; and yet baptizing is an Act of Discipling

(35)

Discipling too: As should I write an Epistle to some *Turke*, earnestly perswading them to embrace the Christian Faith, and submit themselves, and their's to Christ; I might therein do a Discipling Work towards or upon them, though I could not be in any capacity at such a distance to baptize them, further than in case there were any that I could order to do it for any of them, I might be said to do it by them.

Whereas he saith, *Though the Infants of Gentiles be Gentiles, yet sure neither the Parents, nor Infants, as Gentiles, only are fit subjects for Baptism, and therefore he saith my Allegation is frivolous.*

I reply, That they are both Parents & Infants fit subjects for discipling, & the Discipling them, is as a preparative Act to other acts of it; a bringing them in to receive the Kingdom of God, and to be baptized unto Christ as an admission thereinto. *Gentiles*, as *Gentiles*, one and other, may have the Kingdom of God, and his Peace by Jesus Christ preached to, and proclaimed among them, that they and theirs, one and other, might come into and receive it; and whoever yield themselves and theirs unto it, are to be entertained: even Infants also may receive the Kingdom of God that in the Gospel is preached, and ought not to be hindered or kept out from, but brought into it, *Luc. 18. 16, 17.* A man may as easily Disciple a Family, baptizing them all as formerly Profelyte a Family, circumcising all the Males therein: there is nothing at all in the Text in *Mat. 28. 19, 20.* to put a Bar thereto, but a clear reaching of it to them; they not being, by *Mr. Grantham's* own Confession to be charged with rejecting the Gospel, (whereof Baptism he saith is a part) and therefore to be reputed as Receivers thereof, where submitted by their Parents to Christ therein.

He grants, That *αὐτὴ καὶ ἡ πόλις* doth sometime include Infants, but not always; not when it is said, *He suffered all Nations to walk in their own Ways; and all Nations have drunk of the wine of her Fornication, and were angry, &c. and therefore he excepts them too in Mat. 28. 19. Mark 16. 15. because not capable of being taught, &c.*

Reply 1. The Word's *αὐτὴ καὶ ἡ πόλις* are not in *Mark 16. 15.* though there is what is of as large extent. 2. Where actions and doings of Nations or Persons are mentioned, there, as to those Actions and Doings of them, there is reason to except them, because they cannot act or do such things; and yet that God permitted not Infants according to their capacities, to walk in the Ways of the *Heathen Nations*, as to the being dedicated to, and brought up under the Institutions of their Idols, I cannot find. No, nor that the Infants of *Rome* do not drink of the Wine of her Fornication; even in their Infant-Baptism, with the mixtures of Oil, and Cream, and Spitale, and such things; and I fear me, *Mr. Grant.* thinks the like of our Infants in *England*, because they are baptized. However, I think they may be said to walk in a Way in such a reputed sense, as in which our Saviour calls their being brought to him, their coming to him, *Luc. 18. 16.* But supposing them usually excluded in such actions of Nations, yet it follows not that they are so in places

in which no such actions of them are mentioned: as in *Mat. 28. 19. Mark 16. 15.* there is no action of the Nations mentioned, but only Passives; a being discipled, Baptized, preached to; and therefore they are no more excluded there, than they are in his other Quotation from *Act. 14. 17.* when it follows, *That God left not himself without witness to all Nations, in that he gave us Rain from Heaven, and fruitful Seasons filling our Hearts with Food and Gladness.* We disciple them when we instruct the Parents, and bring them to yield them with themselves unto Christ and his Kingdom; yea our faithful Endeavours so to do, is accepted of God as our Discipling them, as we noted above: and so they may as easily be discipled now, as proselyted or made Comers to the Jewish Church before, as the Word Proselyte signifies. And therefore to his *demanding of me* (with a *see our great vanity*) *how many Infants I have taught, according to Mat. 28. 19. or preached to, according to Mark 16. 15.* And his bold Assertion, *that he dare say I never made an Infant a Disciple in all my Life:* I retort, That it is true what is written in *Prov. 14. 16.* For I dare tell him, that I have discipled as many Infants, as I have brought Parents by my instructing them to yield up themselves and Infants to God by Jesus Christ, to be baptized into his Name, and be educated under the Instructions, Observations, and Blessings of his Church and Kingdom: though it's impossible for me to tell him, how many they are and have been. Yea, and to reckon, as the Scripture doth, though he may judge it still more absurd, as *Levi* was said to pay Tythes in *Abraham's* Loyn; I may be reckoned to have discipled so many as any of my Ancestors also may have been Instruments of endeavouring to bring, or actually bringing into the Christian Church. Yea, I am now in this very Writing, discipling or endeavouring to disciple so many Infants as are in the Families of all the Anabaptists, to whom this Book may, or shall come; for I am endeavouring that they may be brought also into Christ's Church or Kingdom by Baptism. Yea, and *Mr. Gran.* himself hath discipled in part so many Infants, as he hath dedicated when new-born to God by Jesus Christ; though in not also Baptizing them, he hath not observed Christ's Commission as he might and ought to have done: for his Commission is to disciple, baptizing them, they being where he is in capacity to baptize them; and for preaching to them, as in *Mark 16. 15.* I have preached to as many Infants as I have read that Scripture among at any time: *Young-men and Maidens, Old men and Children: Let them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven. He also exalteth the Horn of his People* (that is, Jesus Christ) *the Praise of all his Saints, &c.* *Psal. 148. 11, 12, 13, 14.* Yea, and as I have preached the Gospel to the Parents of that they might inform them of it as they became capable; even as I am now instructing the Anabaptists in these things, though they are not able to hear and receive these Instructions till what I now write to, and for them shall arrive at them & their cognizance: Yet my act of writing & printing to & for them, is an act of instructing or conuring them; if he shall say, I may as well be said to baptize

tize their Infants, in perfwading their Parents, as to Difciple them therein: I fay nay, for as it was with the *Jews*, that they might be faid to profelyte others, while they perfwaded them by any means to become Profelytes; but yet, they could not be faid to circumcife them further than they acted that upon the feveral Perfons of them, or ordered others to do it: fo is it here, my AAs of Instructing may have influence upon them at a diftance, but not fo, as to baptize them without another intervening Action of application of Water by fome-body upon them.

He grants, That Paul witnessed both to *small and great*, but it was *faying none other things than Moses and the Prophets did fay* should come to pass.

Reply. True; but those things that *Moses* and the Prophets did fay should come to pass, were things that concerned Infants also, and not Adult Perfons only; as that Christ should suffer, and rise from the dead, and shew light to the Gentiles, &c. though, as I said before of all Nations where matters of action are mentioned as done by the Nations, Infants may not be included usually, yet in passive expressions they may and often are: So I say also of the Words *small and great*; and therefore his Allegation of *Act. 8. 10. That all Samaria, from the least to the greatest, gave heed to Simon*, is nothing to the business to disprove the extent of the same words, where no such Actions are spoken of, or to shew that my mistakes are either small or great, as he is pleased thereupon to quible.

That *Adam Nations, doth not always include Infants*, nor *Adam & Man*, always include Women, is not at all here to any purpose, unless he could shew better ground for excluding Infants here, than any he can produce. Nor do I *meo meipsum*—harm my self, if I say, *Infants are not included in the Word Disciples, in Act. 20. 7. because they cannot examine themselves; as being said in 1 Cor. 11. 28. Let a man examine himself, and so let him eat of this Bread, &c. though it is said of some persons baptized, that they were buried with Christ, and dead to the rudiments of the World: For it is not so said, Let a man be dead with Christ to the rudiments of the World before he be baptized, as it is said, Let a man examine himself and so let him eat; and therefore the places are not parallel in what he brings them for: And yet how Infants may be said to be dead with Christ to sin, and therefore shall not be buried before they be dead if baptized, we shall shew afterwards towards the close of this Reply where he mentions it again.*

He charges me with saying, that *The first way of Discipling according to Mat. 28. is by Baptizing*; but that was not my expression, but thus, That the way of Discipling there expressed as to the former part of it, the Baptizing them, is possible enough to be acted upon Infants, &c. that baptizing is the former part of the way of Discipling there expressed, and distinguished from the after act of Teaching them to observe, &c. is plain in the Text; but that it is the first thing signified in the word *Disciple ye*, or the first way of performing the thing therein commanded, I said not, nor believe, and so he greatly mistakes me, and speaks falsely of me; as also he doth in saying, that

I spake in what I there said contrary to what I have often urged both in discourse and writing, as also in saying I made Teaching and Baptizing to be but one Act, the later to be explanatory of the former; and that I grossly pervert the Text, wherein Teaching is the first Act. Surely he hath learned to practise that Machiavelian principle, *Calumniare audacter, heredit aliquid*, to slander confidently, because something haply may cleave: I never make Teaching and Baptizing but one Act in any writing, or discourse that I know of; I appeal to my printed Discourse about Infant's Baptism for the truth hereof, and challenge him to shew me any such thing in any writing if he can: I do not use to render μαθητεύουσι by the word Teaching, but Discipling; and how should I then make Teaching and Baptizing one Act, the latter explanatory of the former, when I make Teaching to follow Baptizing, and Baptizing and Teaching to be both included in Discipling as to the way of it, and in part explanatory of it; though I grant also something preparatory to both in it as it takes in Preaching or proclaiming the Gospel and instructing thereinto which is usually distinguished from Teaching. So that I neither *contradict my self, nor pervert the Text*, but in plain terms he perverts and speaks wrongly of me: perhaps in some writing I have spoken of Baptizing, as capable of taking into its signification, a dropping the word upon men, and so a Baptizing them with the water in the word by way of Instruction as going before Baptism with water in adult persons, and making way for their bringing also their Infants with them into Gods Church and Kingdom, but even in such an explication I have neither made Baptizing with water the same, or all the same Act with Discipling, though somewhat of what is included in it; No, nor taking Baptizing in that larger sense, have I made it the same with Discipling, though one, or rather two ways of performing it, as taking in both Word and Water: but I have also ever added the Teaching to observe all things too to be comprehended in the general work of Discipling. Yea, and it's evident that I cannot think Discipling and Baptizing to be but one Act, for I have said also, that the Apostles might be said in what they did in their days 1600 years since to have Discipled us, even all this Nation; for they did what in them lay, in observing their Master's Commission to do it; and our being Disciples now so far as we be so, is the fruit of their labours then, without which it's probable we had never been so; though I do not think, or ever imagined, or said that we were capable of the name of Disciples till (nor yet are further than) their Word or Doctrine hath had some effect upon us to bring us into, & make us of the Church of Christ; and so far as it hath had that effect upon us, we are thereby become Disciples; though not by their preaching only, but also by the intermediate carrying on of their Work by the several Instruments thereof in their Successive times. We may now be called the Children of the Apostles in a sense, as well as those Churches planted immediately by them, in, and through, Christ Jesus, 1 Cor. 4. 15. John 17. 20. as the Jews that lived long after the decease of the Prophets, yet were called their Children, Act. 3. 25. And when we through the Gospel received and owned

ed by any of our Parents, were dedicated to the Christian Name and Religion, and baptized unto Christ, we began to be discipled, and to be Disciples, and might well in a degree be so called: though yet there is a great deal more required of us to the being perfect Disciples, or Disciples indeed, being grown up to the years of discretion, as there is, and was also, of those who were actual Believers before they were baptized; even a continuance, in Christ's Words, with a forsaking and hating all for Christ's sake, that might hinder our following after him, taking up our Cross, *Joh. 8. 32. Luc. 14. 25, 26, 27, 33.* Yea, some called in the Scriptures Christ's Disciples, yet were never his Disciples indeed, as that Phrase is used *Joh. 6. 66. with Joh. 8. 32.* So that in all this it appears, that I put great distinction between Discipling and Baptizing, though Baptizing be not so separated from it, but that it is included in its circumference. Nor said I then any thing that might intimate, that *Infants are Disciples merely by the preparation made for it by the Apostles*: but they become so in a degree when upon those foundations they have laid, they become dedicated to Christ, and are taken into his Kingdom by Baptism; at least they are in the way of becoming Disciples: for it's only the Acts of Discipling by others (as the Apostles) that are mentioned in the Commission, and not who are already actually discipled, or may have the Name of Disciples given them. So that, whether Infants be or may be called Disciples or not, is nothing to the purpose, either for or against their Baptism; if they be but under, and receiving the Acts of Discipling, it's as much as the Text speaks of; though I gave some reasons and instances by which I was, and am induced to think the Name of Disciples may also be, and is, in the Scriptures applied to them. But how he deals with those Scriptures I quoted, dividing what I put together, and making me to infer other things from them than I suggested or thought of, he may be ashamed to reflect upon; For I did not at all imply, That *the Persons faulting the Blind Man, Joh. 9. were then Infants.* He knows in his Conscience, that I did not say or signify any such thing; and therefore I added, *That they were begun to be made Moses's Disciples by Circumcision*; and I trow they were but Infants then, and I judged so: I said, that their being his Disciples might commence from thence, because it is said in *Gal. 5. 2, 3.* That *Circumcision engageth the Receivers of it to the Law of Moses*: and I think they that were brought under the Obligation of *Moses's Doctrine and Laws*, might be said best from thence to be Discipled to him. So that it's apparent also, that I meant no such thing as to signify, That *the Circumcised Infants in the Jewish Church, only were the Disciples and Debtors to the whole Law.*

I know that the Apostle there in *Gal. 5. 2, 3, 4.* spake only of *Christians*, and saith only of them, that *Christ should profit them nothing, because they were fallen from Grace.* Nor did I say a word of it in my quoting of it to any such purpose, as to involve Infants in what is there said; but only to shew, that Circumcision engaged the Receivers of it to the Law of *Moses*, and so, that they who called themselves *Moses's Disciples* might be so esteemed, from

thence; and that was all I quoted it for there: though yet I add here, that even the Infants of them Christians by being circumcised, were put into a false way, even to be brought up under the Observations of the Law, from which Christ came to set them and all men free; both as to the Mosaical Institutions and way of Worship, and as to the being bound to keep the whole Law, for obtaining Righteousness and Life: and so they were even in Infancy put into the way to be abolished from Christ, and deprive themselves of his Grace and of the Profit Christ came to bring unto them, by being made under the Law and its Curse, to free them therefrom; even as the Infants of *Mahumetans* now are put into the way of rejecting Christ as they grow up, and as the Infants of the Jews of old by being circumcised were taken into Covenant with God, and under his Blessing; though now since Christ is come, and hath fulfilled the Law and redeemed us from it, they that yet are circumcised do therein intimately deny that Christ is come in the Flesh, and that life and righteousness are to be had in believing on him. Nor yet gave I any cause or ground for him to father upon me *that cruelty of supposing Infants circumcised by the false Apostles, to have no profit by Christ*; though it's being a mere force put upon them, not only without, but against authority from Heaven, might not excuse them from danger and damage thereby: For so in case *Abraham* or any of his Children had neglected to circumcise their Males, they therein (I cannot say put a force upon them, but I may say, they) did fraudulently with-hold from them, what they should have done to them, and that without any act or consent of the Children in it, both without, and against authority from Heaven: and yet God, I trow, without cruelty, did impute it to the Infant as if it had broke his Covenant, and pronounced that he should be cut off from his People: and was there not therein an intimate cutting them off from Christ, and the choice Benefits of the Covenant made with them in him, seeing he was in and among that People to bless them, and do them good in a special sort? *Heb. 11. 26. 1 Cor. 10. 4. 9.* and if so; were not the Infants then injured by their not being circumcised *before they espoused those Acts, and so before infancy was gone*? *Gen. 17. 14.* and if they might be so injured then by not being circumcised, what hinders but Christ being now come, and having disannulled that Way, and brought in a new and living way of Grace to us, the Infants of Christians may now be as much injured by being circumcised, as those of the Jews were before by being uncircumcised, and that also before they espouse those Acts, and so before their Infancy is gone? Will there be any more cruelty in supposing this, than in supposing that? So that, as I did not at all wrest the Scriptures I quoted beyond their proper Scope, nor did then think of including the poor Infants in the loss which false Christians did bring on themselves in quoting that of *Gal. 5.* but he perverted and confounded my Quotations beyond my scope and intention: so yet what I have now observed may admonish and warn these Men, to take heed how they wrong little Infants: for they may, it appears, wrong them much by putting them, or keeping them out of the way of Gods Grace and

(41)

Blessing; and methinks it is a sad *Omen* of Christs Displeasure against them, (though they will not take notice of it) that so many of them, even with us in *England*, are left to such strong delusions, as to Judaize more than any party under the Christian Profession. That *the false Apostles circumcising Infants put no yoke upon them*, is said without proof or consonancy to Truth; seeing they did circumcise them that they might be brought up under the Law that they were zealous of; and was that no yoke upon them? It's true they might not feel it while Infants, but it was upon them though; and they were in the way to draw under it, and to meet with and feel the mischiefs of it in their future Education: yea it's likely the *Galatians* and false Apostles felt not the burthen and weight of it neither, but thought they should be made perfect by it: the Harvest-time is the time to receive and eat the fruits of Mens doings.

He saith, *My own Instances of Act. 20. 30. Tit. 1. 11. may well convince me; for who can think that Infants were in danger, as such, to be drawn away by the false Apostles?*

Reply. Who can think it, any body that understands? Indeed if the false Apostles had only and immediately the Infants to deal withal, the matter had been nothing; supposing them not to be under their own tuition, but circumcising them with their Parents or Educators, who can think but that they were in danger to be, or rather were actually, drawn or carried away with them? Who can think but that if a man draw a piece of Wood, to which is fastned some other matters, but that those other matters will be drawn away also, though they move not with a distinct motion of their own, but only in the motion of the Wood they are fastned to? Are not the Infants of *Turky* in more danger think we, by being so, than if they belonged to good Christians? could I draw these Men into the Church of *England*, should I not draw their Infants into it with them? I suppose I should. So that I may better conclude, that thus we see *Infants may be drawn away also, and that they are therefore to be accounted among Disciples, where their Parents are such; and that the Name of Christians given to the Disciples at Antioch might very well and rationally reach their Infants also, than he to the contrary; and that they were not in danger though whole houses were subverted.* He might as well say when a whole House is blown down, some little Chambers in it stand firm: or that when a Tree is blown up by the Roots, yet the lesser Twigs are in no danger of withering. Oh! But, he saith, *the danger is only when they are grown, and then they cease to be Infants, and so it's nihil ad thom-bam, not to the purpose.*

Reply. Yes; it's much to the purpose for all that; for the Seeds are sown in their Infancy, though they spring not up presently: the dependence they have upon their Parents, and the benefits they receive from the Womb and from the Breasts, beget an affection to them, and engage them unto them as they grow up; so as their Parents being in a bad way, they the readislyer and more unavoidably suck in their evil Principles; and a Child trained up

in a bad way as well as the right way, will not easily forsake it when old, Prov. 22. 6. But as the Poet saith :

*Quo semel est imbuta recens servabit odorem
testa diu.*

That is :

The relish which the Cask when new receives,
It long retains, and scarce when old it leaves.

Why else did God so early challenge Infants for himself, as at eight days old; and all their First-born and Children of their Priests and Levites at a month old? *Gen. 17. 12. Numb. 3. 15, 40.* if they might not be brought into a right way when Infants? Or, why forbade he them to be made to pass through the Fire to *Molech* if they might not be perverted or put into a wrong way? *Levit. 18. 21.* I dare warrant you, could but the Papists get the Fathers of Families and Parents to be generally of their Religion, they would reckon the Infants surely enough their own; and would not be solicitous about a new drawing them to them, unless taken from them to be put under Protestant Education and Tuition; and so I suppose it is with these Men, when Parents turn to their way and judgement. Nay, I am persuaded, that when Mr. *Grantham* dedicates his or his Friends *New-born Infants to God in the Name of Christ*, (as he saith they do p. 19.) they do believe that they put them into a righter way than if they did dedicate them to *Mahomet* or *Molech*. Besides, when the Family is in a wrong way, the Infants are deprived of the Blessings of God to be met with in a right way, even the blessings of his Church and Kingdom, that they might receive being in unity with them or in their way, through their Prayers and righteous Demeanours through Jesus Christ, *Psal. 115. 13, 14, 15.* and to be drawn away from that is something: yea, and they are involved under the Curses that such Families as are drawn away, lye under; as we find when *Niniveh* was threatned, the Infants in it were in danger to perish with them; and when they repented, their Infants too were spared, *Jonas 4. 11.* thence the King of *Niniveh* would have the least as well as the greatest put on Sackcloth, *Chap. 3. 9.* And in exhortations to Repentance and exercises thereof, we find such as *sucked the Breasts*, (and they surely were Infants) *to be gathered together with their Parents to take part in their mournings, they being also Persons in Covenant, Joel 2. 16. 2 Chron. 20. 13.* yea, and the Lord himself complains by the Prophet of some, that they had taken away his Glory for ever *לעל עולו* *à parvulis*, from the little ones of his People, *Mic. 2. 9.* even the Goodness of God, or that wherein it was gloriously and graciously testified toward them, and his presence, and its blessings afforded, as they are in his Covenant and Kingdom. So that all these things being considered, I think it may very rationally be conceived, that they also may be drawn away

way and subverted with their Parents, and where their Parents are Fearers and Worshippers of God in Christ aright, and bring them under the Christian Covenant and Institution, they may be reckoned among the Disciples. I question not but that God and our Lord Jesus will so acknowledge them even to be of those *Disciples among whom his Law and Testimony is bound up and sealed*, Isa. 8. 16, 18. where I find no such circumstances stand about the word *Disciples*, as may exclude any such Infants: for the Law and Testimony is bound up and sealed too among them, that it may be also for their benefit and advantage; both as directing how to pray for, and educate them, and as affording useful and excellent Instructions in readiness for them against they grow up, and become capable of receiving them. Surely if a Man may put an Infant in his Will, and order things to, and for it, against it grow up therein; God can and hath also ordered his Law and Testimony for them and their present and future advantage: so that whatever of *Instruction* there is in it, or in the *Discipling mentioned in Mat. 28. 19.* it excludes not Infants from being reached to therein.

Whereas to their objecting, *That we read not of any Infants Baptized*: I answered, that neither read we in express terms, that Christ dyed for, or shall raise or judge any Infant, or that any Woman was admitted to the Lord's Supper, or went into the Water to be Baptized.

To the first of these he saith; *Let me prove the extent of Baptism to be as large as the Ransome, and he will contend no further; or else I do but trifle.*

Reply. This is a trifling Evasion, for the thing I spake to was, that the not mentioning things in express terms in the Scripture, is no sufficient ground to deny them; not to equalize Baptism with the Ransome. And in express terms it is not said, that Christ died for Infants that dye in their Infancy; or that he shall raise or judge such: Yea, and I shewed that there are such expressions used about the Persons Christ dyed for, and shall raise and judge, (as that they should live to him, that they have done good or evil, &c.) as would as colourably exclude them from those things as any said about Baptism can exclude them therefrom; but he gives those things the go-by when he comes at them. And yet if we speak of Baptism as a part of the Gospel (as he calls it) or as it's tendred in the Gospel to men, and should be received with the Gospel, we can shew it as large with respect to the Times of its Injunction as the Ransome; for what is all Nations, but all Men, the whole World and every Man? As in saying, God made of one blood all Nations, he therein takes in all the World, all Men, all that Christ dyed for; and yet those Words, *all Nations*, are used in the Commission. Nor will he there, because it follows, that the end of their Creation was that they should seek God, if happily they might feel after him and find him, turn out the Infants from the All Nations made by him, because they cannot seek him and feel after him, as he doth from the Commission upon a less pretext, that *they cannot be taught or disciplined.*

I fear Mr. Gr. will not yet leave contending, though I shew him as large an expression for Discipling Persons, baptizing them, as to the time of Baptismes being enjoyed, as there is for Christ's Death and Resurrection for Men; but upon himself be the guilt if he do yet contend. But he will prove Women to have been baptized in the Water, which I denyed not; but only that there is any express mention of their going into it when they were baptized, such as he requires for Infants to have been baptized: In that matter it seems then what is not expressly said in Scripture, may yet have been done, and why not then also say I in Infant-Baptism?

But he saith; *Let me as rationally prove that from the Scriptures, as he can the Baptism of Women going into the Waters, and it shall suffice.* I am not bound to follow him in all his Extravagancies (as this is evidently one) yet to answer him according to his confidence, that he may not be wise in his own eyes, *Prov. 26. 5. I will attend his Motion here too.*

I think I have proved their Baptizableness as rationally already as need to be desired; and therein that they were baptized, except the Apostles either understood not, or neglected Christ's Command and Commission, which is not only unreasonable, but irreligious to suppose; and therefore I need say no more to that. Now let us see what he saith, to prove that Christ gave any Command or Commission that Women should go into the Water to be Baptized, or that they so practised.

He tells us; *Seeing the Scripture saith, that Women were baptized, we must grant too that they were so baptized, except we can shew, that God ordained one way for Men to be baptized, and another for Women.*

Reply. See, here is neither Command nor Commission, nor Example produced; only a bold begging of what I will not grant, for it follows not from his reasoning. For suppose God and Christ have left the Mode to the prudence of Men to do what is seemly and expedient therein (as doubtless he hath done in many circumstances of his Ordinances: as in this; *Whether they shall be baptized naked or in some vestment to cover their shame; or, how far such as go into the Water shall go; or, how deep they shall stand in it, whether to the Knees or to the Loynes, before the Baptizer perform his Action upon them.*) there may be a different way of Baptizing the one and the other without any Ordinance of God for the manner of its Doing, though we can shew no such Ordinance for it. I suppose it will pose him or any man else to find what manner of gesture or action God hath ordained Baptism to be administered in: I am sure it did pose him at *Scherby* to say, what *John* did to Jesus when he baptized him. He tells us from *Mat. 3. 5, 6. Mark 1. 5. of all Judæa and Jerusalem, and all the Regions round about Jordan coming to John Baptist, and that they were all baptized in the River Jordan: and, saith he, Here is a full proof that Women were baptized in the River as well as Men;* but the hap is, that there is no mention in either place of any Women, nor any ground to conclude there were more than, that there were Infants among them. He saith, *If any man will say they were all Men, another might as well say and as soon prove*

it, *that they were all Women.* Boldly said, and a Rapper; for if he can make that good I never saw the like. I pray what Gender are Women of? doth the Scripture ever use the Masculine Gender, when none but Women are spoken of? or can it assoon be proved, that all the Publicanes, yea, and all the Souldiers too, were women that came to his Baptism, as that they were all men? I trow not. If he can produce one Instance of such a thing, as all Women signified under all Masculine termes in all the Scripture, I will confesse his Observation and Memory to be better than mine: both the word *ἰσομαζον ἄνθρωποι*, *Confessing*, and the word *πάντες*, *All*, are Masculine; and I think will sooner agree to All Men, than to All Women. And that there's as much evidence that there were Infants among them as Women, I make out thus: Surely all *Judea*, and all the Region round about *Jerusalem*, had Children, even Infants in them as well as Women; and many of them. Males, or Masculines: and it's said all went out, even all *Judea* and all the Region about *Jerusalem*; yea, and that all the People were baptized of *John*, *Luc.* 3. 21. and that will include Infants as well as Women: For that the words *λαός, & πᾶς λαός*, *the People, and all People*, do often include Infants also, may be seen in *Luc.* 2. 10. *Exod.* 15. 13. 16. *Josh.* 5. 4. 5. and in divers places besides. If they say the Action of confessing sins excludes Infants, then I say the Gender excludes Women as much; for if it be said the Masculine often includes the Feminine, so it may be said (and it's as considerable too, and we have shewed its truth) that in speeches about Multitudes Infants are very often included in Passives, though they cannot be conceived to be included in Actions said of them. So in the Instance above, in *Act.* 17. 26, 27. they were made of God though they cannot seek God: I think their crying may as much be taken for an intimate Confession of Sin; as their seeking for the Pap, or any like action, for a seeking or feeling after God. See also *Jer.* 2. 6. they were included among them that were brought into the plentiful Country, though not capable of defiling the Land so while Infants, as to make Gods Heritage an abomination. See the like in *Neh.* 9. 23. they went in and possessed the Land, though they could not take strong Cities: So that here he fails of his confident undertaking.

As for the *Oneness of Baptism for the Remission of Sins for Men and Women*, that stands not in the going into the River, or being dowsed alike therein, but in their being planted thereby into the Death of Christ, and engaged all to him and his Name: For I suppose that they that go into cold Water, and they that have the Water warmed (as it is said some sometimes have it granted them) and so they that are baptized naked, and they that have some Covering on, do not think their Baptisms are divers and not one, because of such differences: no more, than some eating the Supper standing, some sitting, some kneeling, makes them not to eat all one Bread or Supper; or some drinking freely of the Cup, and others contenting themselves with a Sip, makes them not to drink all into one Spirit. And if the *not finding a Woman express to oppose Baptism, but only the Lawyers and Pharisees* be of any weight in this

business, (as he seems to say in alledging it) it might as well intimate that they were not called or admitted to his Baptism as any thing else; for Women use sometimes to be opposite to goodness as well as Men: as is to be seen in *Act. 13. 50.* And now I appeal to all men, if I have not as rationally proved from the Scriptures, Infants to have been baptized, as he hath that Women use to go into the Water or River to be baptized; and without such falsehood as is found in his Proofs, and if so, then let it suffice him.

As lame are his Proofs that Women partook of the Supper; neither of his Proofs in *Act. 1. 14.* and *2. 42.* expressing any such thing. The former indeed mentions Women with the Apostles, but not in breaking Bread; the latter mentions breaking Bread, but not Women: And that the word *they*, in *they continued*, &c. refers to the whole company of Believers as well Women as Men, is but *gratis dictum*, or no more expressly said or signified, than that there were Children among those baptized; nay, nor so much: for there is mention of Children in the Exhortation to Baptism, but not of Women in all those verses that speak of their communion. And so having clearly evinced that divers other things that we firmly believe, are as little express in the Scriptures, as that Infants were baptized; only we draw them out by deductions and inferences, as little or less evident than those we infer Infant-Baptism upon, and receive and practise them thereupon; and upon the Practice of the Churches from its Ancient times as we do it also, and that therefore it ought no more to be rejected, because not expressly mentioned in the Scriptures than they; I shall pass on to consider what he replies to my second Answer to that first Objection, viz.

That Children are in *Act. 2. 38, 39.* mentioned as those to whom the Promise upon which the Exhortation to Baptism is grounded, appertains. To this he excepts; That the Promise there is undeniably the Promise of the Spirit there express, and the pouring out of it according to Joel's Prophecy in the great Gifts and first-Fruits of it; and therefore Infants are not concerned in it in Infancy.

To this I say: 1. That possibly it may be so, and possibly it may be the Promise mentioned in *Chap. 3. 25.* called the Covenant, whereof they were Children. The Covenant wherein it was said to Abraham, that in his Seed all the Kindreds of the Earth should be blessed; that being urged there to the same purpose upon the matter as the Promise is here, viz. as an Argument to move them to repent and be converted. But 2. Grant it to be the Promise of the Spirit mentioned in Joel, yet then I deny that Infants are not concerned in it in Infancy. For 1. Infants may be concerned in such Promises in their Infancy as they are not capable of having presently performed to them; as other persons also may have Promises made to them wherein they are presently concerned, though the performance of them be not till many years after, of which we have many instances in the Scriptures. God promised to Abraham, that he would multiply his Seed as the dust of the Earth, and on the Stars of Heaven; and he was from the time God made it

with him concerned therein, and yet it was some years after before he had any seed, and many Ages before the Multitude promised was performed to him; yea, his Seed was concerned therein before it was born: and therefore much more when new-born. The Promise that *Jacob* should be served by *Esau*, concerned him while in the Womb though it was not accomplished then, nor till many years after. The like I might say of the Promise to the Baptist, that he should turn the Hearts of the Fathers to the Children: The Infants circumcised were concerned in the Covenant and Promises of God, though in their Infancy capable of the Contents of few of them: yea, the Patriarchs surely were concerned in the Promises, in the Faith of which they dyed before they received the things promised in them, *Heb.* 11. 13, 39. And are not we concerned in the Promise of Eternal Life, and of the Glorious Kingdom: yea, even in Infancy, though we cannot receive them (in the fullness of them at least) till the Resurrection. 2. That Promise in *Joel* doth evidently concern Infants also even in Infancy; for the first clause in it is, *I will pour out of my Spirit upon all Flesh*; and I know Infants in Infancy too are flesh; so that that clause plainly reaches to them. And it's evident, that all that were baptized were not capable of receiving the Performance of every clause of it in their present State: as the young-Men could not have that fulfilled upon them that their old-Men shall dream Dreams, till they became Old. Yea, and 3. Infants also may receive the Holy Ghost in Infancy, and be made partakers of his sanctifying Grace or Influence: for *John Baptist* was filled with the Holy Ghost from his Mothers Womb, as we noted before, *Luc.* 1. 15. And *Jeremy* was sanctified before he came out of his Mothers Womb, *Jer.* 1. 5. How the being of the Holy Ghost was on the Baptist, or how he or any body could shew that he was full of it, I suppose is as hard for Mr. Gr. to shew, as it is for me to shew him that any of the Infants I have sprinkled, have received it: as also, whether the Spirit might fill *John* in his Infancy with Love, Power, and a sound Mind; which I suppose are expressions of the Operations of the Spirit in actual Believers, and in higher degrees than Infants may be capable of. We have a saying in Philosophy; *Quicquid recipitur, recipitur ad modum recipientis*: that is; *Whatsoever is received, is received according to the measure of the Recipient*. The Sea-water cannot be so much received in a Spoon as in a Bucket, nor in a Bucket as in a great River. The Spirit doubtless is given and received variously, as the Apostle signifies when he saith; *To every one of us is given Gifts according to the measure of the Grace of Christ*; *Ephes.* 4. 7. and *the Spirit distributes to every one severally as he will*, *1 Cor.* 12. 11. No question but *John* had the Spirit in a fuller measure and manner when he was grown up, than he had while but an Infant; for it's said *Luc.* 1. 80. *That the Child grew and waxed strong in Spirit*: that the Spirit may be poured upon an Infant then is evident: *John* had no more ability to get it, or worthiness to have it given him, in and of himself, than any other Infant: and that God that gave it to him, is as able to give it to any other as he pleases: though how it is in any such person

or operates and exerts it self in such a State who knows? That of Solomon is of use here : *As thou knowest not the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child ; so thou knowest not the Works of God who maketh all, Ecclef. 11. 5.* It's good to be sober in such things that are beyond our reach : For *as the Wind bloweth where it listeth and we hear the sound of it, but know not whence it cometh and whither it goeth ; so is every one that is born of the Spirit,* saith our Saviour, *John 3. 8.* And that Children or Infants may be born of Water and Spirit is not impossible with God. That Infants are capable of being blessed, and receiving the Kingdom of God, we noted before ; and we find in *Isa. 44. 4.* the Promise of the Spirit joyned with, as a precedent to, Blessing, as if it was the Blessing, or the producer of it. *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring.* Though also, 4. I think the Spirit may be said to be given to some, when it's given to others for their benefit : as in *Neh. 9. 20.* *Thou gavest also thy good Spirit to instruct them, and with-heldest not thy Manna from their Mouth, and gavest them Water for their Thirst.* The same them that he gave Manna and Water to, he gave the Spirit to instruct. We must say here either that the Infants are included in the same Sentence in which other things are spoken of that agree not to them, and so Infants might be included in Baptism, though they should not be in the present or speedy receipt of the Spirit, or receiving the Word gladly : for there is no doubt but the Manna and Water concerned Infants ; that the Water did appears in *Exod. 17. 3.* or else that the Spirit was said to be given to them also, though some Elders only received it more fully and properly, to instruct the rest of the People ; because they received it for the benefit of the whole Congregation, even that they and their Infants with them might be blessed. For as the misdoings of the Adult Persons of the Congregation, endangered the destruction of the Infants with them (for had God cut off all the Congregation by the Pestilence as he threatned, and made of *Moses* a great Nation, the Infants had perished among them, *Numb. 14. 12, 15.* as the Children of *Dathan* and *Abiram* perished with them, *Numb. 16. 32.*) So the well-doing of the Congregation through the Instructions given by those to whom he more properly and directly gave the Holy Spirit, was also for the benefit of the Infants among them ; and therefore at least in that Sense it might be said to be given to them too, though properly and personally the Elders only might be said to be endued with it. So Christ is said to have given Gifts to men indefinitely, and might be said to pour out of his Spirit upon all Flesh in that he gave the Spirit to the Apostles, Prophets, and other Holy Persons of the Church ; because they being indued there with were given to men, even to all flesh indefinitely and universally for their help and benefit, *Ephes. 4. 8, 9, 10, 11.*

As for my shewing then that any Infants sprinkled by me and others have received the Promise of the Spirit in the Gifts or Fruits of it, is a foolish request : For if no such thing is to be shewed, it might rather be imputed to the want of laying Hands on them, than to any inefficacy of their Baptism ; seeing

the Holy Ghost in the Apostles times used not to be given upon Baptism till hands were laid on them: and I suppose we may shew it in as many as he can shew it us in his baptized ones, or that have the gift of Tongues upon his Laying on his hands on them. Yea, would I satisfy his Curiosity, I could tell him of very remarkable appearances of more than ordinary operations of the Spirit in some very small ones, not got out of the State of Infancy. I remember that I read in a Relation out of *N. England* long since of very observable Speeches of two little dying Infants or young Children: and I have often heard a Gentlewoman in *Lin*, now deceased, relate of a little Child of hers, that at playing with some other Children, it on a sudden threw down a Stick in its Hand and said to her, *I must doe to Dod*, not being able to speak plainly, but therein meaning it must go to God; upon which it suddenly sickned, and soon after (not without some other pretty expressions which I remember not) it departed. And when I was a Scholar in *Lin*, I remember I heard another Gentlewoman in *Lin* relate a strange Story of a very young Child of hers, that being at Church with her, and hearing the Minister treat (as I remember about Heaven, did afterward invite divers of its Acquaintance to its Marriage at such a Day as having an apprehension of its going to those Heavenly Joys, and that upon the day it mentioned it also dyed, and doubtless went to God: which things I cannot write without being affected with the consideration of the great Goodness and Mercy of God, and his tender respect even to little ones also, and his Power to perfect to himself praises out of the Mouths of Babes and Sucklings, *Psal.* 8. 2. *Mat.* 11. 25. He hides those things from the wise and prudent self-conceited Persons, *qua relegit infantibus*, as *Beza* renders it, which he reveals to Infants, even to Babes and Sucklings. See also *Mat.* 21. 15, 16. Yea, I know a Friend whose Infant of scarce a Month old dyed, smiling as if it had the sense of some joyful apprehension upon it; but it's likely pride will make but scoffs of these things, which were upon Baptized Infants all of them.

He infers from that in *Act.* 19. 2. That the Apostle finding some that had not heard that there was a Holy Ghost, and asking them to what then they were baptized; that he counted it a vain thing to baptize those that were not taught the usefulness of Baptism, which is more than may justly be inferred from it. It seems to me most probable that those persons were wrongly baptized by some ignorant rash, or mistaking persons that would be imitating the Baptist and his Disciples, but baptized they knew not into what: For it is not said here that *John* baptized them, but only that they were baptized into *John's* Baptism: and it's clearly implied that they who baptized them therein, did not baptize them as he was wont to do, by the Apostle's Answer to them: and what follows thereupon? for by the Apostle's Answer it is evident that *John* baptizing with the Baptism of Repentance, and saying that they should believe on him that should come after him, that is, on Christ Jesus, did on the matter baptize them into the Name of the Lord Jesus, and into the expectation of the Holy Ghost by him, as his Words more fully re-

lated in *Mat. 3. 11, 12.* do declare, [and therefore also some understand the following Words, as the Apostle *Paul's* concerning the People baptized by *John* when it is added, That *when they heard this, they were baptized into the Name of the Lord Jesus*; to which purpose also it's observable, that it is not said that they were baptized again, or that they were baptized of *Paul*, as it might seem reasonable to have been said had those Words [and when they heard this] been meant of those Disciples before spoken of] But if the Words may be understood of these Disciples (as I rather incline to think) yet then I say it appears, that how *John* baptized these Men had not heard; and therefore not whether there was a Holy Ghost; and therefore it's said, *and when they heard this*, as if they never had heard so much before, *they were baptized into the Name of the Lord Jesus*, as if they were not so baptized before; either meaning that now they were set right in the understanding of *John's* Baptism, so as thenceforth the Baptism before received by them, became to them a Baptism into the Name of the Lord Jesus: or else, that they were then rightly by a new Baptism baptized into his Name. And whether of these two ways we take for the right interpretation of those words, yet none of those Inferences made by Mr. *Grantham* will follow thereupon, viz. That *the Apostle counted it a vain thing to baptize such as were not taught the usefulness of Baptism* (though that is true with reference to Adult Persons coming out of other Religions into the Christian Church) and that *had such presumed to have presented their Infants, we may see how he would have dealt with them*; and that *he would have been very shy of that Baptism that is done without the least knowledge of either the Father, the Son, or the Holy Ghost*. These Inferences I say do not follow fairly upon the Premises: But taking it for granted that they were then baptized again, this is all that fairly follows thereupon; that if Baptism be not administered into the Name of Christ, or of the Father, Son, and Holy Ghost, it is wrong and null, and ought to be administered again more rightly; and that will not at all prejudice Infant-Baptism that is in the Name of Christ, or of the Father, Son, and Holy Ghost.

That *the Holy Ghost was* (ordinarily) *given after Baptism* is true; but that *I urged that Infants have right to the Spirit, and therefore to Baptism*, is not true; for I find no such expressions used, much less urged by me: only I noted that the Promise was said to appertain to their Children also; and that that was said before, and as an argument to move them to repent, and let every one of them be baptized, that they might receive the Holy Ghost. If he say this is the same in substance, then let him mind that it is the Apostle *Peter* that said these things, and so that he corrects him rather than me: Either the Apostle's Sayings mentioned by me are not the same as if in urging them I urged that Infants have right to the Spirit, and therefore to Baptism; and then he speaks falsely of me in saying I so urged: or else they are the same, and then he gives the Apostle intimately the lye in saying, the truth is that *the Baptized have right to the Spirit*, as if the other were not truth. *utrum ho-*

nam manum accipiat; let him chuse whether of the twain he pleaseth, yet he is found faulty; and yet what he saith may consist with what he saith and rejects: For the Promise being to them and their Children before Baptism, they had a remote right to the Spirit, and being baptized, they had a nearer and more proximate right, as an Heir to an Estate hath a more remote right to its Incomes before he takes it up, and a nearer and more immediate, when he hath taken it up in the Court: and therefore also Infants are to be baptized, that their remoter right may be made more near to them; and they who keep them back therefrom, are guilty of doing them wrong, and keeping them out of the way of the Spirit which we have before proved them capable of receiving in a measure; though God can righteously give the Spirit before Baptism if he please, as he did to *Cornelius* and those with him; Baptism not being the main condition of the Promise, or of Mens Receipt of it. Yea, Men never baptized with Water believing in Christ and fearing God, may have Eternal Life, as well as uncircumcision to the Keepers of the Law might be counted for circumcision, *Röm. 2. 26.* yet that's no good plea for waving the use of the ordinary means.

He saith, *It's most evident that of the $\epsilon\lambda\epsilon\sigma\tau\omicron\iota$ & $\iota\upsilon\delta\alpha\iota\omicron\iota$, every one of you, in Act. 2. 38. not one Infant was baptized; for it's said of them without exception of anyone of them, that they, to wit, the Baptized, continued stedfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayers: so that Infants are so plainly excluded from those said to be Baptized in this place, that it's impossible for any man from hence to find ground to baptize Infants. A confident Conclusion, but not sound and solid; for by as good an Inference I may conclude, that it's impossible for any man to prove that there was so much as one Infant entred the Land of *Canaan*, because it's said of them that entred it without exception of any one of them in *Jer. 2. 7.* That they polluted it, and made Gods Heritage an Abomination. And in *Ezek. 20. 28.* That they saw every high Hill and all the thick Trees, and there they offered their Sacrifices, and presented the provocation of their Offerings, and there they made their sweet Savour, and poured out their Drink-offerings; things that Infants could as little do as those other Matters: shall we hence as peremptorily conclude against all Infants entring *Canaan*, or having right of admission into Gods Heritage, as he concludes from the other not one Infant baptized? no, but in both the forementioned Rule may take place, that in the same Passages Infants may be included in the Passives, when they cannot be in the Actives. Though the ground for Baptizing Infants there in *Act. 2. 38, 39.* is found rather in what is said by the Apostles, than in what is said to have been done by them; concerning which*

He saith further, That the Promise in *Act. 2. 39.* is restrained to the called of the Lord, who calleth not Infants by the Preaching of the Gospel to repent and believe, for that he hath appointed none of his Ministers to call them, &c.

Reply. In this he is greatly faulty also: For 1. That Phrase, [*So many as the Lord our God shall call*] is no limitation of the foregoing Expression

touching the Jews and their Children, but an enlargement of the Promise even to so many Gentiles as the Lord also should call to them, as God in all Ages did call Gentiles with their Children to his Church: They were *προσκληται* before *προσέλθουσι*, called to, before Proselytes or Comers to, his Church; though false Prophets often ran unlesst, yet none came to Gods House or Church uncalled: *Prov.* 9. 3, 4, 5. and 8. 4, 5. *Mat.* 22. 4, 8, 9, 10.

2. Nor doth the Apostle say [*call to repent and believe*] those Words, [*to repent and believe*] he puts in: The Word is *προσκαλησινται*, shall call to; namely, to the Church: and call to the Church he did Infants of the Gentile Proselytes with their Parents, *Psal.* 50. 1, 2. though not to act faith and repentance while Infants. And yet,

3. Though there is no mention of Repenting and Believing in that expression, nor can Infants while such perform the Acts and Exercises of them as Adult Persons may; yet I say those Acts also may be included in what the Called are called to, and that not only in respect of the Adult Persons called, but also with respect to the Infants called with them: both because Infants and Sucklings have been actually called upon and brought with their Parents to acts and exercises of Repentance & Humiliations, as we shewed before from *Jos.* 2. 16. *Jon.* 3. 9. *2 Chron.* 20. 13. which Acts and Exercises were not right without Faith in Persons capable thereof. And also in that they are called to Gods Church to practise them in due time as God gives capacity thereto: As when God called *Israel* out of *Egypt* and into *Canaan*, it was that they might observe his Statutes and keep his Laws, *Psal.* 105. 45. Infants were included in the Call. *Moses* would not leave them in *Egypt*, when *Pharaoh* would have had it so; nor I suppose *Joshuah* would not leave them out of *Canaan* that were belonging to the Tribes that were to possess it: and surely they were also called and brought thither to observe Gods Statutes and keep his Laws as they grew up and became capable of so doing; and so were the Infants that were circumcised to do also, and partly did it in being circumcised, as their Parents circumcising them, was accounted their keeping Gods Covenant, *Gen.* 17. 14. and partly in all other things as they became capable.

4. *Suo se hic jugulat gladio* too, did not he say that Infants are of the Church of the Saved? Now the Church is *caetus vocatorum*; the Congregation or Company of the Called: *Εκκλησία* is *ἐκκαλεω*, to call out: If then they are *τῆς ἐκκλησίας*— of the Church, they are *ἐκκληται*, called out of the World to it: and indeed God calls whole Nations to his Church, as I shewed from *Isa.* 55. 5. and there be Infants in them. But he saith, Infants are excluded that Call, because it is added, Nations shall run to thee, and Infants cannot do so. But the Rule before observed and proved, will solve that Objection; That they may be included in the Passives as in being called, though they may not be in the Active of running: yea, and though they cannot run of themselves, they may in their Parents Arms, as their Parents Actions for or with them may be accounted theirs; as it is said, *They shall bring thy Sons*

in their Arms or Bosoms, and thy Daughters shall be carried upon their Shoulders: where it is to be minded, that they are called Zions, or the Churches Sons and Daughters, though so brought and carried by others. Yea, and Christ reckoned and called the little Infants being brought to him, their coming to him; and calls them to him when he saith, *suffer them to come to me and forbid them not*, though they could not have *that knowledge of God, and devotion in themselves*, that Th. Gr. saith (falsly) *is presupposed in all said there to be called*, and which is truly in all Adult Persons, who obeying the Call, do run to him. I believe when the Mahumetans shall run to Christ and his Church, they will not leave their little ones under Mahumetan Institutions, but bring them with them! Yea, I suppose Mr. Gr. and his Friends intentionally bring their Infants to Christ when they dedicate them to God in his Name, being new-born; though they bring them not into his House, but leave them at the Door without, while they deny them Baptism for their admission. It's clear *de facto*, that the Christian Nations generally who have run into Christ's Church, have brought their Infants with them too: I could wish they brought them on better and further as they grow up, only this Party called Anabaptists, leave them at the Door as was said.

And whereas he saith, That if a Man would be willing to abuse the Scriptures as I do, he might as well prove Infants to be a Royal Priesthood to offer spiritual Sacrifices, because the Christian Church is called a Holy Nation, &c. I will tell him what I think therein without abusing the Scripture: And I say, That the Holy Priesthood was given of God unto Aaron and his Sons, and they are generally included in that Term of the Priests of the Lord, as I take it in *Deut.* 18. 1. and the Levites were given to them in lieu of the First-born, *Numb.* 3. 40, 41. and I think they were accounted of the Priests and Levites even from their Infancy. I doubt not, but when the Children of Israel gave Cities to the Children of Aaron the Priest, they gave them to them and their Infants, see *2 Chron.* 31. 13, 14: and so what they gave to the Levites, among whom the Priests were numbred; they did not exclude their Infants out of their Gifts, *Josh.* 21. 3, 4. And it's observable, that when God would have them and the First-born numbred, he ordered them to be numbred from a Month old; (when they were but Infants I am sure) whereas the other Tribes were numbred only from twenty Years old and upward, *Numb.* 3. 15. And it is said of the Koharites among whom was the Families of the Priests: *In the number of all the Males from a Month old and upward, were eight thousand and six hundred, keeping the charge of the Sanctuary*, ver. 28. what should be the Mystery of that think we? was it not to signifie, that as the First-born were separated to him from the Womb, *Exod.* 13. 1. so the Infants of the Levites and Priests should be Holy to him too from their Infancy, as of the Priesthood by designation (as we find also Samuel devoted and given up to Gods Sanctuary even in his Infancy, *1 Sam.* 1. 11, 24, 28.) those of them that were of the Priests, though they

could not then offer any carnal Sacrifices, nor were admitted to actual Service in and about the Sanctuary till 30, or 29 years of Age, *Numb. 4. 35. and 8. 24, 25.* And so also the Children of Believers, or of the Church of God, are said while Children to be Holy, *1 Cor. 7. 14.* and so may be said in respect of Gods Designation of them, and of their Parents Dedication of them in their Admission into the Church to be of the Royal or Holy Priesthood; though in respect of performing Spiritual Service and offering up Spiritual Sacrifices they be yet incapable. And as there in the Law those that were of the House of *Aaron*, though reckoned of and among the Priests (at least in things passively spoken of them) by reason of their Designation to that Office; yet in case of blemishes and uncleannesses they might when grown up be kept from approaching to the Lord, at least till healed and cleansed of them; even so here the Infants of the Church or any other admitted to it, to be of the Holy Nation and Royal Priesthood, if as they grow up they grow crooked in their Hearts and Lives, or have spiritual Blemishes, they may not be admitted to, or accepted in offering Spiritual Sacrifices till healed and cleansed thereof. When God said to *Israel* by *Moses*, *You have seen what I did to the Egyptians; and how I bare you as upon Eagles-Wings, and brought you to my self. Now therefore if you will indeed hearken to me and obey my Voice, and keep my Covenant, ye shall be unto me a peculiar People above all the Earth, for all the Earth is mine; and ye shall be to me a Kingdom of Priests and an Holy Nation.* *Exod. 19. 4, 5.* were not the Infants think we accounted too among them whom he bare upon Eagles-Wings and brought to himself, seeing they also were taken into Covenant with God? *Deut. 29. 10, 11.* or were they excluded and left behind? And though the Infants in that State were incapable of an active obeying his Voice and keeping Commandments; yet forasmuch as their Parents not Circumcising them, was reckoned as the Infants breaking Gods Covenant or making it void, their Circumcising them was also accounted their keeping Gods Covenant and obeying his Voice, and so the Adult Persons generally keeping Gods Covenant, should they not all one & other, even Infants also, be included in that Promise of being a Peculiar People to God above all the Peoples of the Earth? surely Yes: Or should the Infants though reckoned Keepers of his Covenant, be shut out thereof? would not that indeed be cruelty? And when he saith *all the Earth is mine*, that is, all the People of the World, doth he exclude their Infants? surely no: and if he include all the Infants when he saith, *all the Earth is mine*, must he not as well include the Infants of *Israel*, in saying, that in obeying his Voice they should be a Peculiar People to him above all other Nations that are also his? and so by consequence were they not also all included in the following expressions, *a Kingdom of Priests* (which is the same in substance with the Royal Priesthood) and *an Holy Nation*, though in their Infancy capable of no Priestly exercise? So that without abusing the Scriptures, we may see that God hath reckoned, and doth reckon Infants also of his Kingdom of Priests or Kingly Priesthood and Holy Nation: and it only means

Lord will bless them that fear him the small with the great, Psal. 115. 13. and I hope such shall appear in the Heavenly Kingdom among the Redeemed unto God, and among those that are made Kings and Priests unto him, Rev. 1. 6. and 5. 9, 10.

Skipping over my Answers to the Second Objection in a manner, or dealing slovenly with them, (as neither taking notice of what it was, or of the five-fold Answer I gave thereto; but only snatching at here and there an expression) He nextly excepts to what I said in my first Answer about *Act. 3. 22, 25, 26. A Prophet shall the Lord your God raise up unto you; and ye are the Children of the Covenant;* from which I had only noted by the way, that the Words *ye, and you, and yours, and every one of them*, might include all of them, Young and Old: and so doubtless in saying *your God*, he takes in their Infants too, for he was in Covenant with them too to be their God: Yea, and in saying, *A Prophet shall the Lord your God raise up to you*, he excludes not the Infants as if the Prophets were not raised up for them also; but he excepts against it, *because the Persons that he there speaks of, or to, were bound to hear the Prophet in all things, under pain of being cut off from among the People.*

Reply. What did the Prophets speak to them but in general to exhort and instruct them to obey the Law and Will of God? and if according to that Law the Male-Infants were not circumcised, were they not reckoned as Breakers of Gods Covenant, and cut off from their People as not therein hearing the Prophet? But besides that, did not the Prophet prophecy for their present and future good too, in leading their Parents into these Paths that led to their own and their Infants good? for as their Parents doing evil and not hearing the Prophets, exposed their Infants to punishments and rejection, as is evident in *Lam. 4. 4.* and in that the Kingdom of God, because of the Jews not hearing Christ, is taken from them and their Infants with them, while their Parents continue in this Unbelief and Rejection of him. So had these Parents and People hearkened to the Prophets and to Christ; those Evils and that Cutting off had not come upon them: so that the Prophet was raised up to, or for them also. Yea, and as they grew capable they were bound to hear what was said by him, though the Prophet were dead or withdrawn from them before that time. And beside, the rule before noted may here be observed, that in things passively spoken, they are & may be included when yet the Actives in their present Incapacities do not include or oblige them: and so here is neither any obligation put upon them to do any thing in their Infant-State beyond their capacities, nor any danger of their being cut off for any defect therein further than as their Parents neglects or contempts are imputed to them, *Gen. 17. 14.* nor any one absurdity, much less a thousand, follows upon upon the extending the Words *your, and you, and ye, to Infants also* in those verses. But there are many Absurdities, Falshoods, and Contradictions to the Scriptures in denial of such extent of them there and in many other places: yea, he himself grants, That in some things they include them in those verses:

because Christ came to save them also as well as others : and that's as much as I inferred from them. But he saith, *the Words, every one of you, in that Saying in turning every one of you from your Iniquities, cannot reach them.* Well be it so, but yet when he saith, *Christ was sent to bless every one of you,* there the Words will reach them also ; because Christ came to save them also as he confesses : and so it will hold in things to be acted upon them, though not in things to be acted by Men ; and that's sufficient still to my observation, that *Let every one of you be baptized* may include them : and yet as those words, *in turning every one of you from your Iniquities* may be looked upon as the Blessing wherewith Christ was to bless them, and as his Act upon them ; so it may reach Infants also who are turned into, or out of, their Fathers Iniquities, so as they become theirs or not theirs, as Iniquities signify the Punishments of Iniquities, as sometimes they do : For in their Fathers hearing Christ, their Children had been turned from those Punishments with them. That Iniquities sometime signify Punishments for Iniquity, appears in *Isa. 53. 11. Lam. 5. 7. Ezek. 32. 27.* Yea, we may say their Fathers hearing Christ, they and their Infants had been continued in the Church-state, and so had been turned out of this way of Iniquity and Unbelief that now they lay all involved in, or in the way of. But this *ex abundanti*, over-and-above what I said or observed from it in my quoting it. Nor is it to the purpose, that *the Apostle* (as he saith) *doth not extend his Speech to Infants as to Men, in saying, Ye are the Children of the Covenant ;* for neither did I imagine or suggest such a thing, as to obligation to act : it's enough to my purpose, that he intends it to them in such a sense as might consist with their Infant-Condition, and so in things acted, or to be acted of God or Men toward them ; so that the contrary to his Conclusion is true, that is, that the words *every one* do not exclude Infants in the place I cited as to any thing therein mentioned to be acted upon them ; and so there is *something* (and that not a little) *gained for Infant-Baptism*, that requiring nothing more to be done by them than the Act of Circumcision : nor will what is gained for their Baptism equally plead for their coming in their Infant-State to other Priviledges in the Church which the *Pædobaptists* exclude them from : For I suppose they are not equally capable of eating and drinking in remembrance of Christ, as of being Baptized, or having Hands put upon them with Prayers and Blessings ; if they be, I never saw the like.

He confesses with me, That *the saying such as believed entered Canaan, doth not exclude Infants ;* but yet, saith he, *it doth not include them in the Act of believing :* well said ; *Tuo te ipsum*, here too, for then it the better suits with what I said and brought it to illustrate, viz. That the saying *they that gladly received the Word were baptized*, though it include not Infants in the former the Active, it excludes them not from the latter, the Passive : the being baptized, which we know cannot pass on an Infant unborn, as the entering the Land of Canaan might. But he asks, *Do I think that none shall enter into Heaven but those that believe ?* Though I gave no ground for that Question,

I only bringing that saying to parallel the other, to shew that it would not exclude Infants; yet this I shall say to it :

1. That at his rate of arguing against Infant-Baptism, none else shall enter into Heaven, as we shall after see : And that

2. None shall enter into Heaven to whom Christ shall impute unbelief; so as to reckon them Unbelievers: and therefore if Infants be not excluded Heaven, Christ will not impute unbelief to them; and then I think he will reckon them as, and among Believers, or impute Righteousness without any work of Faith performed by them: and so we shall not say *any thing cruel either against Millions or Unites, of the present Heathens, Jews, or Turks dying in that Condition:* though as I said before, as the Circumcised Man-child that brake Gods Covenant and was cut off from his People was a looser thereby; so I judge it is with those also that through the Parents default are not mem-bered into the Church of God and Christ. I wish they do not as the Prophet *Micah*, saith in a sense, take away Gods Glory from them for ever, *Mic. 2. 9.* I think there is a great probability of what some have conceived, viz. That they shall not have part in the first Resurrection, *Rev. 20. 5, 6.* they shall lose all their share in that; though in the last resurrection they may be found among them whose Names are written in the Book of Life, *Rev. 20. 14.* they shall suffer some *pana damni*, and loss of something of that Glory that others are admitted to for ever. Something of like import with those Phrases of not being written with the House of *Israel*, or with that threatned in *Ezek. 44. 10, 11, 12.* though I cannot peremptorily and positively determine how far it may extend to, or upon them; but surely, it's no small loss to be cut off from Gods People, or not to be of his Church & Kingdom. His charge then, *That I insinuated in what I said to Act. 2. 40. that the Apostles did not do all they might,* is groundless; and so it is that the Papists might as well say that Bells might be baptized thence, because it is not said that they might not be so; except they could shew that the Apostles said as much there for Bells as for Infants being concerned in the Promise, and that I am sure neither he nor they can find ground to assert.

Thence he skips to the latter part of my Second Answer to their objecting the requiring such things of persons to be baptized as Infants cannot perform, in which I said it was not always found so; instancing in *Lydia's* and the *Fay-lour's* Households to the contrary. He first begins with the *Faylour's* House, of which he saith, *That the Word being preached to all in his House, they hearing it, must needs either be Believers or Unbelievers.*

To which I say, it follows not as to actual receipt or rejection; though by Gods Gracious Imputation they might be looked upon as Believers, they not actually rejecting. as in case there were Infants, they might hear and not be capable of understanding or believing what was said to, or concerning them, and yet not be reputed Unbelievers neither, but Believers as well as the Circumcised Males of eight days old, though they understood nothing of Gods Covenant, yet they were reckoned Keepers, and the contrary Breakers of

it: and though *our Translation* tells us that the Jaylor believed with all his
 House, yet the word *οικον*, (as I dare appeal to himself) which is ren-
 dred (and which *Montanus* translates *cum omni domo*; let him be never so
 good a Græcian :) doth not inforce any such thing as that the whole Household
 were actual Believers, there being nothing in that Word that hath the for-
 mal signification of the word *cum*, or *with*; but it is word for word in our
English Language House-wholly; and the sense of it both in the *Greek* and *En-*
glish may be as well in respect of, as with, his whole House or Family. So
 that I do not say thence, that if Men hear the Word they may be Baptized whe-
 ther they believe or not: for it's one thing to refuse to believe, or having capa-
 city for it, not to profess to believe; and another through incapacity not to
 believe, as himself acknowledges: but especially he trifles and prevaricates
 in inferring from my Saying, that the word *οικον*, *house-wholly*, belongs to
 the word *rejoycing*; that that informs me that they did also believe, the chief
 ground of their Joy being Salvation by Christ, which is not joyfully apprehended
 but by Faith. Surely, he either carelessly minded or wilfully refused to take
 notice of what I said, and yet resolved to say something though quite beside
 the business: For I said, that both the word *believed* and the word *rejoyced*
 are in the *Greek* of the Singular Number, (which I am sure he cannot deny)
 and so both refer to the Jaylor; and the Sentence exactly according to the
Greek Text is, *And he rejoyced house-wholly, he having believed in God*; which
 words I noted may very fairly import, that his whole Household were the ob-
 ject of his Joy together with himself: and how follows it then that they
 must all be Rejoycers in the Salvation by Christ, and apprehend that by Faith?
 and not rather that he rejoyced in behalf of his whole House, he believing
 and apprehending by Faith that there was Salvation in and by Christ for them
 all; and that he and they being baptized, were saved out of the bad way
 they were in before, being brought into Christ or into his Kingdom and
 Church, and were under his Blessing, and in the way to be further and eter-
 nally saved; as the Apostle had said to him, *Believe thou in the Lord Jesus*
Christ, and thou shalt be saved, thou and thy House, ver. 31. I spake nothing
 then but very good sense as I appeal to all men, and that there is nothing absurd
 therein: but after this Prevarication he concludes with a Falshood, when he
 saith, That I being pressed with the evidence of the place, am forced to suppose
 that the Jaylor's House were all actual Believers, and yet say it's not against
Infant-Baptism; because I said, though if they were all actual Believers
 yet it makes nothing against *Infant-Baptism*: in which I no more suppose
 them all to have been actual Believers than the Apostle, in saying, That if
 Christ be not risen from the dead, then are not the dead raised, pressed with
 the evidence of the truth supposes Christ not to be raised: or as if I should
 say, though there were three hundred Families in *Lin* wherein are no Infants,
 yet it will not follow that there are no Infants in *Lin*: it would thence be con-
 cludible, that I really suppose there are so many Families in *Lin* that have
 no Infants in them. It's a sign of a bad cause and of no good conscience,

when

when men defend themselves and their matters with manifest lies and falsehoods.

Thence he skips back to *Lydias* household, and tells me it can never be proved that *Lydia* had a Husband, which whether it can be proved or no it matters not, she might be a Widow, and yet have Infants, its beyond all contradiction true that I said, viz. That it is not said that any of her household but only her self believed, though its expressly said that she was Baptized and her household, and so that we read of more to have been Baptized, than we read to have believed, let him deny and make invalid that conclusion if he can, whether the Apostle ordained Bishops and Deacons at that time also, is uncertain; nor did I affirm he did, though possibly he might; nor hurts it any thing I said whensoever it was, Nor supposed I any of *Lydias* house to be absent, when Paul after his Imprisonment came thither and saw the Brethren and confirmed them; nor is it to any purpose for him if all her household were then Present; nor will it follow that there were no Infants there because he visited the Brethren, its said and comforted them; it will rather follow that *Lydia* her self was not there nor any Woman, for the Name Brethren will as little take in Women as Children, for if brethren, though a Masculine word, will include Women, being of a different Gender or Sex, it may as well also include Children surely, seeing they may also be Masculines, as I think it doth include them in *Rom. 9. 3. 4.* And so there is nothing said there to exclude them. Mr. Gr. should have endeavoured to convince us that all *Lydias* household were believers before they were Baptized, by some better arguments than that, if he would have done any thing to purpose; or given us some good reason why none of their hearing or believing, but here only are mentioned before their Baptism; or why *Lydia* should not say to the Apostles, if ye have judged us faithful, come into my house, rather than only if ye have judged me Faithful, seeing as I objected, if there had been adult and grown Persons there, they if unfaithful might have betrayed them, but to those things he gives the go by, only will conclude, though upon no rational Premises, that there were no Children, right or wrong; and I might have as good proof for it, as he can bring any against it, that there were divers Infants there and they were Babtized.

To my third answer (though he take neither notice of the objection, nor of any thing as an answer to it) *he greatly dislikes my distinction of the Churches state into Institunda & Instituta*, as in the time of its first planting and gathering out of ignorant and misbelieving Nations, and the state of it as planted and settled, or, rather he saith, *the ill use I make of it*, but wherein make I ill use of it? should I make no difference between *England* and *America*, when our Countrymen first began to Preach there? or are the Christian Families there to be treated just like those that are Heathens? or thinks he that the Apostles made no difference of the

Children of believing Families whom he terms holy, 1 Cor. 7. 14. and gave rules and instructions to, Eph. 6. 1. 2. 3. 4. Col. 3. 20. 1 Tim. 3. 4. 12. And the Children of the Heathen Families whom they endeavour'd to convert? oh but he saith, *the holy ordinances are to be kept in the Churches instituted as they were delivered*, 1 Cor. 11. 1. 2. 23. 24. Rep. No doubt of it, but yet it follows not thence, that no Child may be dedicated to God before he attain the Age that the first believers were converted at; or that because actual Sinners and Aliens from the Church, made confession of their Sins, and profession of their faith before they were admitted into the Church of God, their Infants, and the Children born to the members of the Church must do so too, can Mr. Gr. shew me any such ordinance delivered by the Apostles to the Churches, as that they should dedicate their little ones to God, but not Baptize them? if he can shew me such a one, I shall desire readily to receive it, but every addition to the Church is not an Instituting or Planting it = that ~~We~~ should be all ways Instituting it as he saith, because all ways Increasing it, no more than the proselyting persons to the Jewish Church was the first forming it and setting it in order, so that here needs not any great qualification to make the distinction good sense, no more than between the going to keep house and setting good orders in it, and the after adding to and increasing it, nor is there any danger at all in it, that it may lead us to gather Churches otherwise or after another Pattern than the Apostles, provided that we gather them out of such People as they did, Namely, such as where the name and word of Christ was not before received, otherwise we may do very ill in thinking to gather Churches as they did, if with the false Apostles we gather them from the Church of Christ, and not into it, though into other societies that we will call Churches as they did, and as the true Apostles did not, our business is to edify our selves and one another in the holy faith, and reform our selves and one another where amiss, and not to gather men from the Church of Christ into other Churches, and without controversy, the confounding things and cases to be distinguished, doth and hath done a great deal of hurt and mischief, so as the well distinguishing between the Church in its first Planting, and the ordering it afterward never did; if the Apostles in Planting the Churches, having ordained them Elders every where, others should have come (as the false Teachers and Apostles did). and finding fault with some things among them should have drawn parties out of those Churches, and put Elders over them parties, because the Apostles did so when they first converted them to Christ, I suppose the Apostle would not have praised them as keeping the ordinances as he delivered them to them, but would have much blamed them, as he did forewarn them of such a thing, in *Act. 20. 29. 30. Tit. 1. 10. 11.* Beside how can we better in this case of Infant Baptism know what ordinances the Apostles delivered to the Churches

es than by asking of the former ages, and preparing our selves to en-
search of their Fathers, whom we find to have approved this practice
as an Institution of the Apostles, none condemning it that I know of
but *Tertullian*, who did not absolutely condemn it neither, but rather
perswaded to a delay of it, as he did also unmarried persons.

I do not (nor I think did *Dr. Hammond*) lay the Foundation of Chri-
stian Baptism in *Jewish* ceremonies, I only alledged the *Rabbins* & *Jew-
ish* practice, to shew that they did not receive proselites as they circum-
cised their own or their Male Infants, or that they required a great deal
more of adult and grown Persons before circumcision to add them to
their Church, than they did of their own or of their Infants; & that there-
fore the Apostles in Planting the Churches might do so also; and there-
fore is not Impertinent to shew a reason for their demanding such
things as they did of grown persons, strangers from the Church in their
admission into it, yea, I durst appeal to *Mr. Gr.* himself whither he
would not require more of a grown Person before he would dedicate
him to God in the name of Christ by prayer, than he useth to do of their
new born Infants. That all that came to *Jewish* Baptism offered a sacri-
fice, is only said of their Adult Persons, and therefore how that will make
for our admitting Infants to the Lords Supper I can see no good reason,
for neither is the Lords Supper a sacrifice, but rather a feast upon a sacri-
fice, even upon the sacrifice of Christ, the only sufficient propitiato-
ry sacrifice for our Sins, and for the Sins of the World. To my fourth
Answer to the objection taken from the mention of faith or repentance
required of some persons before Baptisme, and that Infants are to be
excluded it therefore, because they cannot Practice them, namely,
that after that manner of arguing, Infants also should be all shut out of
Heaven and Salvation, those things being more frequently required
thereunto, to this I say, he would perswade his Reader that I do little
but repeat what I said before, which is a falshood, as I appeal to my
book; and that I do not speak my judgment and conscience therein,
which is another falshood; for I neither said any thing of that argument
before, and I do speak my judgment and conscience, though that is
not what he would represent me to speak; I believe what I speak here
galls him so, as it made him willing to cast a mist before his readers eyes
that he might the less discernably see how shamefully he shuffles this
answer off, for I remember in a Letter I sent him two or three years
since, I used the same argument or answer (and perhaps with reference
to that, he saith, I do little but repeat) and he was put upon the like
shuffles thereby, this is my own judgment and conscience, that after
his way of arguing, to exclude Infants from Baptism, they may also ex-
clude all Infants dying in Infancy from Salvation, or from having any
part in the Kingdom of God as to either the State of special grace, or
of Eternal glory, and so conclude that Infants can or may receive the

Kingdom of God in no sence, because the Scriptures and God himself therein requires very frequently as much or more to the entring those states, and assert more practiced before admission thereinto (especially the State of Glory) than any was required to, or did practice before Baptism, and admission thereby into membership in the professed visible Church as I shewed in *John*. 3. 3. 5. *Jam*. 1. 18. *1 Pet*. 1. 23. *Matth*. 5. 20. *Act*. 26. 18. To which I may add, that the blessings of Heaven and glory are promised upon enduring temptation, and loving God so as so to do, *Jam*. 1. 12. and 2. 5. *Rom*. 8. 28, *1 Cor*. 2. 9. Upon enduring to the end, *Matth*. 24. 13, *Rev*. 2. 10. *Rom*. 2. 7. Upon fighting the good fight of Faith, *1 Tim*. 6. 11. 12. And seven times in the second and third Chapters of the *Revelations* to overcoming, none of which things Infants can do, and this is my judgment, but why thinks he I did not speak my own judgment & conscience? why, because he supposeth that I believe that the poor Infants of *Turks*, and *Jews*, and *Infidels*, shall be saved, why, wherein did I speak otherwise or signify that I thought they should all be damned? when its plain that that is the absurd that I put upon him, not only for the Infants of *Turks*, and *Jews*, and *Infidels*, but also of the Christians, though he piteously dissembles it, & shifts it off from himself, and would have me tell him how they should be saved, sith they be not Baptized, have no faith, nor the acts of the grace of Christ pass upon them by any other ordinance. whatsoever, when as its the thing that lies upon himself to shew both for them and also for the Infants of all Christians, which are the persons in this argument, mainly to be spoken to, for my part urging the Scriptures against their Salvation and admission into Heaven, as he urgeth them against their Baptism, I think by his reasonings they must all Perish, let him shew me it to be otherwise if he can, so that my allegations are not unnecessary none of them to what I brought them for, nor are they alledged by me to stumble the Ignorant, but to convince the deceived Persons of his party, yea, and himself, if it might be, of the fallacy in his arguments, and their unconcludingness against the Baptism of Infants, or to provoke him if he can to undeceive me, let him shew me what capacities Infants have for those things mentioned in those Scriptures above quoted, more than for any thing required of Persons unto Baptism, or why their want of them should not rather shut them out of Heaven and Glory, than out of the Church-state here and admission into it by Baptism, seeing they formerly used to be admitted into that, and Christ hath determined their right and title to it, except he think that his Church or the society of his friends is more holy than Heaven, and he and they more holy than God. In the Law the outward Court was not so holy as the inner, much less as the sanctuary and holy of holies, many might enter into the outward court that might not come into them, but why now must the outward court or state of Church membership be more holy

holy than Heaven it self, that Infants that may enter into it, may not enter the other by Baptism? especially seeing the Holy Ghost tells us that the outward court is now given to the Gentiles even such as are profane too, Rev. 11. 2. I expect that he should give me some good account of this, how the Children of Christians, yea, and of Turks and Infidels, as I suppose he believes shall find admission into Heaven notwithstanding their non performance of so many conditions of entrance as the Scriptures set before us; and yet the Infants of Christians may not be admitted into a less holy state by a passive ordinance that puts nothing upon them in the ministration of it as to action on their parts, because of their incapacities for some things mentioned to or done by adult persons as prerequisite thereunto.

I grant there is, as he saith, a vast difference between him that doth not believe only because God hath not made him capable so to do (as is the case of Infants and some Ideots,) and him to whom the Gospel is preached, and he refuseth to believe it. But why doth he not consider this as to the Church state, as well as to Heaven? Had he found such a saying (as he cannot) as *'Ο μὴ μετάνιω ἢ βαπτισθῆται, Ὁ ὅτι πιστεύῃ, ὁὐκ ἔσται βαπτισθῆναι, ὁ ὅτι πιστεύῃ, ὁὐκ ἔσται βαπτισθῆναι, Ὁ ὅτι πιστεύῃ, ὁὐκ ἔσται βαπτισθῆναι*, He that believeth not, shall not be baptized, or the like, as he finds, *'Ο μὴ μετάνιω ἢ βαπτισθῆται, Ὁ ὅτι πιστεύῃ, ὁὐκ ἔσται βαπτισθῆναι*, He that believeth not shall be damned: I am sure he would not by the benefit of that vast difference before mentioned, have admitted them into the Church by Baptism, seeing he excludes them upon far more obscure pretexts, and yet he thinks God will admit them thereupon into Heaven. Though it's said, *except ye repent ye shall all likewise perish*, yet he hopes all the Infants in Turkey, and every where else, though they neither do nor can repent, may be saved from destruction upon account of the fore-mentioned vast difference; and yet because it was said to the same people, *Repent, and let every one of you be baptized*, the Infants of Christians may enjoy no benefit by that vast difference, so as to be baptized, because they cannot repent, though it is said, *He that believeth not is condemned already*; yet the Infants of Turks and Pagans may be saved without believing. But because it's said, *He that believeth, and is baptized, shall be saved*, therefore no Infants may be baptized, because baptized is set after believed. Well, I see God is far more merciful than these Antipædobaptists, and that they do not herein follow him, as his dear Children as they should do, Eph. 3. 1, 2.

As for the Dream that Infants are believers, that's but a close and crafty put-off too to my 5th Answer, in which I put a Dilemma upon him; that either Infants believe, or they believe not, if they believe, then they have that that they require to Baptism: if not, then the Scripture saith, *He that believeth not shall be damned*, in which I neither asserted that they believed, or believed not, but put the choice to him to say one or the other of them, instead whereof he fairly falsifies me, as if I said they believed, and therefore that I mean it *either of all Infants or of some only*.

Such

Such an Artift is this man at Sophiftry, yet I told him how it might be falved, namely, that God might be faid to reckon them believers, and to requite my kindnefs therein, he difputes againft me, as if I had afferted that they actually believe, and afterward reproaches me, as if I had not thought of that reputing or reckoning them believers, till a *page* or two after, and that after many repetitions; whereas he might have found it in my very entrance upon that *Answer* and argument in my *pag.* 14. fo unbaptized is this man from craft and falfehood, however deep he hath been in the water. My faying, why may they not be reckoned believers by him that imputes Righteoufnefs without works, clearly put the fame *vast difference* that he put above, between Non-believers through incapacity, and refusers of the Goffel; and alfo implied, that I think they have not Faith formally and actually; for as if men had indeed the Righteoufnefs of works, they would not need the imputation of Righteoufnefs, or of Faith for Righteoufnefs: fo if I thought Children had Faith formally and actually, they needed not to be by Grace reckoned among, or as believers, fo that his questions upon the Dream he talks of vanifh with it. And why may we not as well fay or think that God reckons them believers, as that he reckons them not unbelievers, as he fignifies that he thinks of him. Is there any third in Scripture between, *Ὁ μὴ μετάνιωται*, *Ὁ μὴ μετάνιωται*, *He that believeth, and he that believeth not?* Though yet I think there is, and God puts a difference between the Infants in his Church and Kingdom, and the Infants that are not fo; or elfe it's all one for them to be in covenant with God or not, to be of the people of *Abraham*, and to be cut off from them, or not to be of them. Yea, the one, if I miftake not, is accounted *holy*, and the other *unclean*, *1 Corinth.* 7. 14. I defire to put fuch difference between Infants, as God and Chrift put, who tell us, *That they that fear the Lord are blessed, the small with the great*, and faid of the Children of thofe within the Church, *that of fuch is the Kingdom of God.* His Quæries then *how I know one Infant from another, and how I know what Infants to baptize, and what Faith I had when an Infant, and how Infants coming to understanding should loose their Faith*, are meer groundlefs matters, the fancies of a Dream, the Offspring of his mifunderftanding at beft, if not of something worfe.

As groundlefs it is that he quæries, *Why I make not Repentance as needful for Infants as Faith*; for I did alfo mention that *p.* 16. l. 1. which I referred to in *Ans.* 3. of that *P.* in reflecting upon which, he put an *&c.* after Faith; I fuppofe, leif his Reader fhould perceive the groundlefsnefs of this query and quarrel, though yet I arguing from a place that mentions believing only, I had no occafion to mention Repentance in fpeaking thereto. He might have put the fame Quæry upon, and quarrelled upon the fame account with Chrift, becaufe he did not fay, he that believeth, and repenteth, and is baptized, fhall be faved, and he that believeth not, nor repenteth, fhall be damned. And if, as he faith, *Paul preached Repentance*

to the very same to whom he preached Faith, Act. 22. 21. and repentance and remission of sins are put together; yet surely he Preached them then as necessary to forgiveness and admission into Heaven, as well or rather than as into the Church state by Baptism; and therefore if the incapacity of Infants deprive them of the one, why not of the other also, if it exclude them the less holy state, why not the more holy, and if not the more holy, why the less? And though when the Scripture saith *the unrighteous shall not inherit the Kingdom of God*, the Apostle presently instances in actual sinners, as *Adulterers, Fornicators, &c.* because he was reprovng persons guilty of such actual unrighteousness, yet, as the saying is more extensive than to those kinds of sinners there particularly instanced, so it will include Infants if God repute them unrighteous; and if God do not so repute them, why are they by men reputed so unrighteous, because they have not actual Faith and Repentance, as that they resolve they will keep them out of the Kingdom of God, so far as they have power to admit thereinto. And if God repute them not unrighteous, doth he not then repute them righteous; or is there a third state between? He denies that they have the Righteousness of Faith, nor doth he oppose my saying, that they have not the Righteousness of Works, which I am sure they have not. Now if they neither have the Righteousness of Faith nor Works, how can it be avoided, but that they are unrighteous, and so must not inherit God's Kingdom, as the Apostle saith, 1 Corinth. 6. 9. He denies that they have Faith in that sense, as where Paul speaks of the Righteousness of Faith, Rom. 10. 7, 8, 9. or that any man doth believe they have. Where then was the Dream he talked of? That they have Faith as adult persons, have that are without hesitation or doubting of the truth of Christs death, and that make confession, and that believe in their heart that God raised him from the dead, he had no cause to imagine that I either said or thought, and therefore neither hurts it me that I said they have not the righteousness of works, though it be true, that Faith without works is dead. But how it should consist with his belief of their salvation, who neither allows them the Righteousness of Faith nor of Works, I cannot well discern. Yet, I see to prevent any fears of that, he will allow them another Righteousness, the Righteousness of God, he saith. Oh but the righteousness of God is that that is by faith of Jesus Christ unto all and upon all that believe, Rom. 3. 21, 22. and if he can find the Scripture speak of a Righteousness of God that is not also the Righteousness of Faith, I shall much marvel. The Apostle calls it in Philipp. 3. 9. *The righteousness which is of God by faith*, which that it comes upon any that believe not, or are not reputed of God as believers, I no where find. That the word of Faith is sent to Infants also, they will believe, that believe it is to be preached to every creature of mankind, or of all the Nations, Math. 23. 19. Mar. 16. 15. They that will not believe that because they find it not suit with what they believe, may let it alone, I have said what I judge sufficient to that before. I think there is something very considerable in what

' as is not Faith of their own in them whom he knows to be without any per-
 ' sonal fault of their own, but yet that they need and God imputes others
 ' faith (as of their Parents, or those that bring them to Christ) as to their
 ' obtaining favour with him, and admission into his kingdom, they being un-
 ' der the guilt and pollution derived to them from others sin. Surely others
 Faith hath profited with Christ to the obtaining both bodily healing, as the
 man sick of the palsy, *Matth. 9. 2.* and in the Woman's Daughter of *Caanan,*
Matth. 15. 28. and to the obtaining his favour and blessing; for so he reputed
 the Faith of them that brought the Infants to him *that he should lay his hands*
on them and pray, or their being brought by them (which I believe proceed-
 ed from their faith in him, as well as others not coming to him proceeded
 from their unbelief, *Mar. 6. 5, 6.*) as if the Infants had believed in him; for
 he styles it their coming to him, and [coming to him] is often put for and
 with believing, as in *Joh. 5. 40.* and *6. 35.* and *7. 37, 38. &c.* yea, and so the
 faith and obedience of *Abraham* or others in circumcising their Males, is cal-
 led and reputed intimately of God, the Childs keeping his covenant; the con-
 trary being charged and reckoned as his breach of it, as we have seen, *Gen.*
17. 14. yea, I believe Mr. Gr. thinks that when he dedicates an Infant to God
 in and by Christ by prayer, God accepts of his Faith and prayer therein, so
 as to accept and bless the Infant, as if it did dedicate it self so to him, while
 it is in its incapacity, else what signifies his dedicating it to him? And if this
 be so, it will make very much for Infant-Baptism, as an encouragement to pa-
 rents or others to bring and dedicate them to Christ in his Church therein;
 and will put a great advantage upon the Children of the Church that believe
 in Christ, and in that faith bring their Children to him above the Children
 of Aliens therefrom: though they also are under the merciful dispose of
 God and Jesus Christ, the Sovereign Lord of all, and so likewise of them.
 For though God be good to all, yet hath he a more special regard to them of
 his own Family, so as the least of them, if not mist demeaning themselves, shall
 be more bountifully dealt with.

He tells me *what I say from Psal. 22. 9. and 71. 5. is overthrown by expound-*
ing the former place by the latter, because David could not be said actually to hope
til he understood, therefore he saith in the latter place the Lord was his hope from
his youth. Rep. but why may we not as well expound the latter place by
 the former, seeing God very oft is called the hope and confidence of men, as
 he is the Object of their hope and confidence? As in *Psal. 65. 5. Prov. 2.*
26. Psal. 146. 5. Jer. 14. 7. and 17. 7. for how was the Lord his hope, if he
 could neither hope in him, nor be reckoned as hoping in him, as being cast up-
 on him by his parents committing him to him? So that the words are not
 altogether like those, *Thy Waters saw thee O God,* nor simply like those of the
 whole Creation waiting; though this latter is somewhat more of kin, they
 having a tacit dependance on him, and a waiting for his help or glory in a
 way beyond our comprehension. Perhaps there may be some thing of an *A-*

Anima Mundi, or Universal Spirit or soul of the World, that some Philosophers have mentioned truer than we are aware of. Both they and the Poets sometimes express divers strange truths, as that the Apostle mentions in *Act. 17. 28.* so they have spoken of the *Abyſs* and *Æther*, the *Word* and *Son*, of the Conflagration of the World, and the Renovation of the Creature, and the like. Certainly when *John* was in the Spirit, and heard every Creature, both which is in Heaven and which is in Earth, and which is under the Earth, and in the Seas, and all things that are therein, saying Blessings; and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever; he was not under a delusion, and yet how they should say that, and the Gospel was never preached to them nor heard by them, it would pose one to determine. Mr. Cr. having given the go-by to the most material Answers to the 2^d thing I objected from the requiring faith or repentance sometimes in persons to be baptized, from passages in Scripture that would as fairly exclude Infants from the death of Christ for them, and from the Resurrection, and Judgment to come, as any he or his friends produce to exclude them from Baptism, marvels that I should not see that Christ came to save Infants (as if I was as blind therein, as he is in the commissions allowing them Baptism) never assaying to shew any reason, why those expressions that would exclude them as fairly from those greater things should yet not exclude them there, and expressions less intrenching upon their Baptism should exclude them that: but after some other impertinencies adds a shameful tergiversation to this formerly mentioned abuse of me, as if I had not mentioned Gods reputed Infants as believers before pag. 15. (it should have been 16th) and tells me, *Let it suffice them then that he reputed them as baptized*; when as I had in express terms propounded that very Objection, and given a twofold Answer to it, whereof he takes not any notice as if there was such an Objection answered, only makes the Objection again, to which let him and his Friends see what Answers I gave, and shew their invalidity before I add any thing more to them. The like go-by he also gives to four Answers returned to a third Objection, that Faith and Repentance are sometimes mentioned before Baptism, only whereas I had occasion in them again to mention Gods reputed Infants as or with such as have those dispositions, he retorts, *if from that I will have them Susceptors of Baptism, why not of other Ordinances also, unless I think that one Ordinance more necessary to Salvation, than all the rest; & if so then why so much clamour against them, & resting sinners to obey God in Baptism.* [1] To which I reply, that to the first Question I have said enough before of the greater passiveness of its Susceptors, no action being required of them universally therein. [2] I say that it being the Ordinance of admission into the Church, it is in some sense more necessary than the following Ordinances, as it was more necessary to the preservation of Noah, or any of the living Creatures with him to be within the door of the Ark, than to be in any more inward rooms, and as more occasions (as of uncleanness and journeying) would excuse from the Passover than from

(68)

Circumcision; though it be needful to wait upon God in all other Ordinances too as capable, and as opportunity is given. [3] As for *clamouring against them*, it is not for pressing Sinners to obey God in Baptism; for would they go into *America*, and press as many *Indians* as they could to turn Christians and be Baptized, or into *Turkey*, and do as much to them, I know no body would fault them. But it is [i] for excluding Infants out of Gods Church or Kingdom by denying Baptism to them. [ii] for Unchurching their Brethren, and pressing them who were sufficiently baptized before as to Baptism with water, to be baptized therewith again, neither of which is *the pressing of Sinners to obey God in Baptism*, but rather to disobey him by renting from and rejecting their Brethren, where God doth not require but rather fault them. [iii] For lifting up themselves arrogantly and proudly above their brethren, as if they only were baptized persons and others not; though God hath testified his displeasure more against men of their way, in leaving them to grosser disorders & strange delusions, as was before hinted, than any other Sect or party. That they judge others unbaptized he declares expressly in saying to me in the same page, upon my quoting *Mat. 22. 16. arise and be baptized, &c.* (which I quoted to shew the misdoings of such in former times, as put off Baptism to elder years) *that that direction it would be a mercy to me had I a heart to receive it, & to my misguided people who are as yet unbaptized persons.* Truly it doth not appear that he is so washed from pride, and craft, & falsehood, as that ~~he~~ being baptized after their mode with a renunciation of our Baptism in infancy would be such a mercy to me or any of my friends; I hope my friends at least are many of them in as good a condition as that baptizing again would make them & better too. I do hope there are honest and good people among them also, though I think never the better for their Baptism in their way. Its a way that men may as easily be drawn into as any, by reason of their fair pretences that we read of no Infants baptized, and instances of many coming out of Judaism and Heathenism baptized in elder years; but truly the best that I know of persons who have been so perswaded, and turned aside to them, are one or two who since they have known Christ and the truth better, have fallen off from their societies without any Apostatizing from Christ therein I dare say. But how will he Prove me and my friends unbaptized persons? he adds, *That it further appears by my argumentation for the humane innovation of sprinkling instead of immersion, concerning which indeed I demanded what command they have to baptize only by dipping, to which he answers, that thence its observable that they have a command to do it by dipping,* but doth not shew where that command is written, only by subtlety would turn it upon me, as if my question implied they have a command for it, which is a fallacy falsely inferred from my question: the fence of my question is where hath Christ tyed us up to practise Baptism by dipping and no other way; that his command allows dipping and will warrant it, it doth indeed imply, but that it doth expressly injoin it it doth not inforce, much less that his command to baptize excluded and shut out

out all other modes of application of the Water to ingage to him and his name from being the thing commanded by him in commanding Baptism, and its an evident sign that he can find no command of Christ for injoining men to dip in baptizing, and much less for injoining them only to do it that way, in that he catches so readily at a seeming advantage to take it *pro confesso* in my question without producing a command from Christ for so doing; indeed he adds, *That Christ hath taught him that it ought not to be done by sprinkling, where he saith that thus it becometh us to fulfil all righteousness*, Math. 3. 15, 16. But did Christ teach him such a lesson there and no body else? for I can find nothing there of any such lesson. *John* did not say to Christ a little sprinkling is enough for the Lord or too much, though I a Sinner have need to be plunged over head and ears by thee, and then Christ answer him, oh no, I must be dipped, and so must all that are baptized, for thus and not by sprinkling it behoves that Baptism be administered, not a word to that purpose, but what means our Lord by saying, *Thus it becometh us to fulfil all righteousness*? Surely I think he meant, that he must submit himself to his own and his Fathers ordinance to be baptized as well as sinners, he being made sin for us, and that *John* ought to lay down his own wisdom, and do what Christ required of him, not standing upon any appearing absurdity in it, that he a Sinner should wash or baptize him who was innocent and perfect. Surely such an understanding of the words suits better with the occasion of them, which was *Johns* forbidding him to be baptized, saying *I have need to be baptized of thee, and comest thou to me*, than such an observation as he fathers upon Christ, as if it was taught by him that men should not baptize by sprinkling, and so it behoves us all to fulfil all righteousness, not only baptize, but do all righteous service, namely by submitting our selves to the Divine will, & laying aside our carnal reasonings and objections to the contrary. But if by [thus] be meant by being dipt into water, & not only sprinkled therewith, then it would follow, that we must do all our service or righteousness in going down into and being put under the water; but so you do not, Sr. I suppose, you do not preach, & pray, & write under water, no sure, you had better do those things sprinkled with holy water, than to go down into the waters to do them. The [thus] our Saviour mentions is the way to be made use of in fulfilling all righteousness, & not in baptizing only, surely baptism in water is not all righteousness, though some put as much stress upon it in the mode of it as if all righteousness stood therein I pray God there be not too many guilty of that deceit, nor is it evident that *John* himself was Baptized by being dipt or otherwise though he Baptized others, & yet the word us includes him too, so that you mistook our Master I judge, in saying he taught you that observation in that saying that you draw from it, but he adds, *that as when Jesus was Baptized, he came up out of the Water*, so that I can tell if I please that *ἵδαντες ὅτι Ἰησοῦς ἐβάντιν καὶ Ἰωάννης εἰς τὸ Ἰορδάνην*, is word for word, and was dipped of *John* into *Jordan*, wherein I find two more faults that he may see and tell if he mind it and please, that I do rightly prove him guilty of, first in saying that Christ came up out of the Water, for so it is not said in the Greek

(66)
Circumcision; though it be needful to wait upon God in all other Ordinances too as capable, and as opportunity is given. [3] As for *clamoring against them*, it is not for pressing Sinners to obey God in Baptism; for would they go into *America*, and press as many *Indians* as they could to turn Christians and be Baptized, or into *Turkey*, and do as much to them, I know no body would fault them. But it is [1] for excluding Infants out of Gods Church or Kingdom by denying Baptism to them. [ii] for Unchurching their Brethren, and pressing them who were sufficiently baptized before as to Baptism with water, to be baptized therewith again, neither of which is the *pressing of Sinners to obey God in Baptism*, but rather to disobey him by renting from and rejecting their Brethren, where God doth not require but rather fault them. [iii] For lifting up themselves arrogantly and proudly above their brethren, as if they only were baptized persons and others not; though God hath testified his displeasure more against men of their way, in leaving them to grosser disorders & strange delusions, as was before hinted, than any other Sect or party. That they judge others unbaptized he declares expressly in saying to me in the same pag., upon my quoting *Act. 22. 16. arise and be baptized*, &c. (which I quoted to shew the misappings of such in former times, as put off Baptism to elder years) *that that direction it would be a mercy to me had I a heart to receive it, & to my misguided people who are as yet unbaptized persons.* Truly it doth not appear that he is so washed from pride, and craft, & falshood, as that he being baptized after their mode with a renunciation of our Baptism in infancy would be such a mercy to me or any of my friends; I hope my friends at least are many of them in as good a condition as that baptizing again would make them & better too. I do hope there are honest and good people among them also, though I think never the better for their Baptism in their way. Its a way that men may as easily be drawn into as any, by reason of their fair pretences that we read of no Infants baptized, and instances of many coming out of Judaism and Heathenism baptized in elder years; but truly the best that I know of persons who have been so perswaded, and turned aside to them, are one or two who since they have known Christ and the truth better, have fallen off from their societies without any Apostatizing from Christ therein I dare say. But how will he Prove me and my friends unbaptized persons? he adds, *That it further appears by my argumentation for the humane innovation of sprinkling instead of immersion*, concerning which indeed I demanded what command they have to baptize only by dipping, to which he answers, *that thence its observable that they have a command to do it by dipping*, but doth not shew where that command is written, only by subtlety would turn it upon me, if my question implied they have a command for it, which is a fallacy falsely inferred from my question: the sence of my question is where hath Christ tyed us up to practise Baptism by dipping and no other way; that his command allows dipping and will warrant it, it doth indeed imply, but that it doth expressly injoin it it doth not inforce, much less that his command to baptize excluded and shut

out all other modes of application of the water to ingage to him and his
 name from being the thing commanded by him in commanding Baptism, and
 its an evident sign that he can find no command of Christ for injoining men
 to dip in baptizing, and much less for injoining them only to do it that way,
 in that he catches so readily at a seeming advantage to take it *pro confesso* in
 my question without producing a command from Christ for so doing; in-
 deed he adds, *That Christ hath taught him that it ought not to be done by sprin-*
kling, where he saith that thus it becometh us to fulfil all righteousness, Math. 3.
 15, 16. But did Christ teach him such a lesson there and no body else? for
 I can find nothing there of any such lesson. *John* did not say to Christ a little
 sprinkling is enough for the Lord or too much, though I a Sinner have need
 to be plunged over head and ears by thee, and then Christ answer him, oh
 no, I must be dipped, and so must all that are baptized, for thus and not by
 sprinkling it behoves that Baptism be administred, not a word to that pur-
 pose, but what means our Lord by saying, *Thus it becometh us to fulfil all right-*
eousness? Surely I think he meant, that he must submit himself to his own
 and his Fathers ordinance to be baptized as well as sinners, he being made
 sin for us, and that *John* ought to lay down his own wisdom, and do what
 Christ required of him, not standing upon any appearing absurdity in it, that
 he a Sinner should wash or baptize him who was innocent and perfect. Sure-
 ly such an understanding of the words suits better with the occasion of them,
 which was *John*s forbidding him to be baptized, saying *I have need to be*
baptized of thee, and comest thou to me, than such an observation as he fathers
 upon Christ, as if it was taught by him that men should not baptize by sprin-
 kling, and so it behoves us all *to fulfil all righteousness,* not only baptize, but
 do all righteous service, namely by submitting our selves to the Divine will,
 & laying aside our carnal reasonings and objections to the contrary. But if by
 [thus] be meant by being dipt into water, & not on y sprinkled therewith, then
 it would follow, that we must do all our service or righteousness in going down
 into and being put under the water; but so you do not, Sr. I suppose, you do not
 preach, & pray, & write under water, no sure, you had better do those things
 sprinkled with holy water, than to go down into the waters to do them. The
 [thus] our Saviour mentions is the way to be made use of in *fulfilling all righte-*
ousness, & not in baptizing only, surely baptism in water is not all righteou-
 ness, though some put as much stress upon it in the mode of it as if all righteou-
 ness stood therein I pray God there be not too many guilty of that deceit,
 nor is it evident that *John* himself was Baptized by being dipt or other-
 wise though he Baptized others, & yet the word us includes him too, so
 that you mistook our Master I judge, in saying he taught you that obser-
 vation in that saying that you draw from it, but he adds, *that as when Jesus*
was Baptized, he came up out of the Water, so that I can tell if I please that is bap-
tized *ἵνα ἵδωμεν ὅτι ἵετο ἐν τῷ ὕδατι*, is word for word, and was dipped of *John* into
Jordan, wherein I find two more fautes that he may see and tell if he
 mind it and please, that I do rightly prove him guilty of, first in saying
 that Christ came up out of the Water, for so it is not said in the Greek

ext, for both in *Math. 3. 6. Mark. 1. 10.* the words are ἀνέβη ἀπὸ (not in) τοῦ ὕδατος, that is, that Christ ascended or came up from (not out of) the Water. Secondly, in saying that I can tell if I please that the words mentioned by him in Greek, are word for word that he was dipped into *Jordan*, truly I do not know so, because I see and know that its very usual for the preposition *eis* joyned with an accusative Case, or the proper name of some place to signify, not into but at, he may see that if he please, both in *Math. 2. 23.* Where it is said that Christ went and dwelt *eis πόλιν λεγομένην Ναζαρέτ*, not into, but at a City called, *Nazareth.* and in *Math. 4. 13.* Leaving *Nazareth* he came and dwelt *eis Καπριναῦν τὴν ἐκείνου*, not into, but at *Capernaum* by the Sea side, the like in *Αἱ. 8. 40.* *Philip* εὑρέθη *eis Ἀζότον*, was found not into, but at *Azotus*, see also *Αἱ. 4. 6. and 20. 16. and 21. 13. and 25. 15.* And so it is very good sence to translate the words there that he was Baptized of *John* at *Jordan*, and so it better agrees with the other Phrase that he came up from the Water, so that we have neither Christs command for dipping (not a word to that purpose as prescribing that as the mode, much less limiting us thereto) nor his own example or express approbation of that practice more than any other that may be included in, or agree with the signification of the Word Baptize hitherto evinced, and why then any should disanul and make void all other modes of Baptizing, so as Baptisme administered in or by them shoul cease to be, or not be owned for Baptism, I see no sufficient reason, what I said between the difference of the practice of a thing by some, and a precept for it so as to confine it to that form of practicing, and what I instanced of the difference of eating the Passover at first and afterward without transgression in so doing, he passes over in silence, as if it signified nothing, but whereas to their urging the signification of the Word Baptize to be properly dipping, I minded him, first that the word supper also properly signifies a fuller meal at or towards Night, & yet we do not judge it necessary to make a full meale of the Δείπνον Κυριακὸν the Lords Supper as it is called in *1 Cor. 11. 20.* And to call the other ordinary way of receiving that ordinance by way of reproach, a Bite and a Sup, as they by way of reproach call our way of Baptizing, Baby-Sprinkling, or as he in his Title Page *Pedorantism*, to that he shuffles shamefully too telling us, that though the words may be used with no ill meaning to express the other ordinance, yet it is more fitly expressed by Τραπέζην Κυρίου the Table of the Lord, and that Christ having eat a Supper before he Celebrated that ordinance, therefore those words, the Lords Supper may be referred with greater probability to the feast of Charity, used in the primitive Churches, and which he saith is used in these days, Rep. I cannot judge this answer to be made out of any good mind or meaning, for is it so proper to call that ordinance by the name of the Lords Table, as by the name of the Lords Supper? surely the one is metonymical, the other proper, the Table of the Lord,

Lord, signifies that ordinance as it used to be celebrated on a Table, the Altar of old was also called the Table of the Lord *Mal. 1. 7. 12.* And so its not so appropriated a name to this ordinance as the other is, and indeed the Apostle mentions that name of the Table of the Lord after mention of the Altar of God, & with that of the *Idols, 1 Cor. 10. 18. 23.* Where also the Cup of the Lord is distinctly mentioned from the Table of the Lord, so as the Table of the Lord signifies but the Bread of the Lord, the one half part of the ordinance, and if that be the most proper expression of that ordinance the Papists well and properly observe it then in partaking of the Bread only, for that as much as the Apostle there calls the Table of the Lord, and if because Christ eat a Supper before he instituted his ordinance, therefore, *the words the Lords Supper may be referred with greater Probability to the feasts of Charity,* How comes it to pass that the Apostle faulting the *Corinthians* for their unduly eating the Lords Supper doth not mind them how the Lord eat his Supper before the ordinance and how he appointed his followers to eat it, but only tells them how the Lord appointed that ordinance it self omitting the mention of a preceeding Supper; what! did the Apostle shew them a Sore in one place and apply his Playster to another; surely he would make the Apostle a wise healer of Souls in the meane while, and why doth he reduce them afterward, as he saith, to the pure institution of the Lords Table (without so much as mentioning the Lords Table) when he had before faulted them not about that but something preceeding it called the Lords Supper; it seemes then that the practice of a Supper before is not the pure institution of the Lords Table, but a pollution of it, and why then is it used as he saith it is in these days; the Apostle tells them that he received of the Lord that which he delivered to them, and mentions only the institution of the ordinance without anything of a preceeding Supper, surely then the Lord had not delivered to him, nor he received of the Lord, nor he delivered to them the preceeding Supper, for else he would have minded them thereof also, and why then should that be rather called the Lords Supper which the Apostle received not of the Lord, nor the Lord commanded to be observed, than that which he did? or is that love feast used in some primitive Churches any where called the *Δείπνον Κυριακόν* the Lords Supper by any of them? the Apostle Jude its thought with reference thereto calls their feasts *Αγάπης* love-feasts, or feasts of Charity, *Jude. 12.* I wish those that are used in these dayes deserve that name, herein then also he hath done very forrily and therefore his conclusion from it is inept and Impertinent, for if a Bite and a Sip in one ordinance is sufficient or so much as is requisite to the observing that that is called a *Δείπνον* Supper though it be farr short of the usual signification of the Word Supper in the Scripture Language and ordinary use; why then may not such an application of Water ingaging a person to the name of the Lord be called Baptism, as may not come up to the fullest signification of the word Baptise? especially

especially seeing. 2. The Scripture it self useth that word when no
 such thing as dipping or plunging into Water, or the matter wherewith
 it hath been administred was to be found. Now that the Scripture so
 useth it, I shewed in 1 Cor. 10. 2. *Ab. 1. 5.* In the latter place the phrase
 of Baptizing with Water, suits not well with Dipping, for to dip with
 Water is not good sence, but of that he takes no notice, but only of the
 other, wherein it is said, *all our Fathers were Baptized unto Moses in the Cloud
 and in the Sea,* and yet were neither dipt into the Cloud nor into the
 Sea. To that he saith, *they were only metaphorical allusions to Baptism,* and
 therefore very impertinently alledged by the Pedobaptists as also is, he saith,
the Baptizing with the holy Ghost, and how any man by those allegorical expres-
sions can find out the form and manner of Baptizing he cannot conceive, well I
 will see if I may help his conception, and so let it be minded, that our
 enquiry at present is about the signification of the word Baptize, and to
 what manner of applications or actions in Baptizing the word is applyed
 in the Scripture; whether it only signify dipping or Plunging into water
 or any other matter to the application whereof it is given, now here we
 find the Apostle a holier person than Mr. Gr. yea, and we believe we
 have the Holy Ghost also by the Apostle vouchsafing the name and in
 a manner the thing of Baptism to such an application of Water as in
 which the Persons said to be Baptized were neither dipped nor plunged
 thereinto; and so it follows that the dipping or plunging into water is
 not essential or necessary to the making an application of Water to a
 person capable of the denomination of Baptism, yea, of Baptism as
 practised in the Apostles times, for with reference to their Baptizing
 into Christ in those days the Apostle calls those aspersions of Waters
 upon the *Israelites* not *Rantismes* (as our Mint tithers do or would call
 such applications of waters to Persons) but *Baptismes*, yea, and I say
 the Apostle not only gives them the name, but in a manner the thing of
 Baptism too into Christ, in that he makes them comparable with or an-
 swering to Baptism into Christ in comparing their state and privi-
 ledges thereby with theirs that are Baptized into Christ: or else he would
 speak as Impertinently as Mr. Gr. saith the Pedobaptists do in mentioning
 the Apostles so calling and speaking of it, I suppose had Mr. Gr. then
 lived under like conceptions and circumstances as now he doth he
 would probably have said, Oh Paul thou speakest very Impertinently
 and wrongly in saying such Persons were Baptized who were but only
 sprinkled or dashed upon with the Waters and not dipt into them, and in
 comparing their condition with ours who are dipped into the Waters
 and therein into Christ, our case we hope is far safer then theirs, surely
 they are as the Apostle saith, *πρὸς μὴν καὶ ἐν ἀντιθέσει καὶ ἐν ἀντιθέσει*
καὶ ἀπομαχίας νοστήτε, 1 Tim. 6. 3, 4. *Proud or Foolish, knowing nothing, but*
dotting or sick about questions, and strife of words, who dislike the wholesome words
of our Lord Jesus Christ and the doctrine according to godliness, And will not
 allow

allow the name and being of Baptism that name unto, as indeed these men *ἡ ἀποστολική*, come not up to, or consent not to the wholesome or sound words of our Lord Jesus himself, but such an action, as he calls Baptism they will not afford such a name to, for he calls the pouring of the Spirit upon men the Baptizing them, *Act. 1. 5.* with *2. 17.* and *11. 15. 16.* but such an application of Water upon a Person they will not allow that name to, no Mr. Gr. saith of Baptism with the Holy Ghost too, that its Impertinently alledged to shew how men may be Baptized with Water, and why? is not Baptism with the Holy Ghost the more Principal and the end of the other? and is not that most properly Baptism when it Baptizes or washes men into Christ far better and to more purpose than the other, being of far greater efficacy and profit, and having Christ himself and God in and by him the Agent in it? can we follow a better example in administering the Preparatory Baptism to it than the great God and our Saviour in administering the main and Principal Baptism? Shall he call that manner of action in which there is a pouring only out of or sprinkling with the Spirit Baptizing with the Holy Ghost, and shall men disdain to own that for Baptism in which Water is poured out or but sprinkled upon the Person said to be Baptized? the difference of the matter wherewith Baptism is performed makes no difference in the signification of the Word Baptism, as to the form or manner of Action imported therein, are we more holy in the outward and curious in affording the name than God himself is in the Inward and Heavenly matter? nay shall we reject Gods use of the Word Baptism and his application of it to forms of action both in the figure (as in that in *1 Cor. 10. 2.*) and in the truth (as in the Baptism with the Holy Ghost) to establish our Conceits in what is between both? surely these things ought to be considered and the Leaven of the *Pharises* that placed their great Zeal and Religion in Minute matters, and condemned our Saviour for a different Mode from them in observing the Sabbath and such matters is to be avoided, however, when we have the Holy Ghost himself both in the Figure and in the truth to give this way of application to be Baptism, shall we regard a company of Sorry men in their sayings as if they were wiser than he? far be it from us.

Neither saith he, *ἡ ἀποστολική* *ἡ ἐκκλησία* our rule to walk by seeing we have only one Baptism of repentance for the remission of our Sins according to the Scriptures and according to the Nicene council, which yet, he tells me, according to my liberty of performing it, must be *ἡ ἀποστολική* *ἡ ἐκκλησία* divers Baptisms both in the subject and manner of administration, To which I reply that though the *ἡ ἀποστολική* *ἡ ἐκκλησία* or divers forms or ways of washing or Baptizing be not our rule, yet they afford instruction into the forms of acting to which the Scripture gives the name of Baptism which was the thing for which it was alledged, so that his answer prevaricates from the business

ἡ βαπτισμα translated divers washings, *Heb. 9. 10.* he implies that
 1st ways of Baptizing may be divers and different, and that the word
 or name of Baptism accords to them all, and so it evidently and unde-
 nably destroys and overthrows that fancy that only the dipping a Per-
 son into Water may be called Baptism, for then there should be but
ἡ βαπτισμα one Baptizing or Baptization or manner of Baptizing
 which the Apostle saith not, but *ἡ βαπτισμα* one Baptism, by which ei-
 ther the ordinance it self or doctrine of it, or rather as therein *Eph.*
 4. 5. the effect, product, and end of the various Baptizings as to way,
 mode or form of Baptizing, as also as to the matter wherewith, whether
 Spirit, or Water, or word or afflictions, or as to the subject whether Spi-
 rits or bodies, old or young, &c. They all, I say, as to the appoint-
 ment end and effect to be produced by them is but one, all lead and
 tend to and are to effect our infusion into, and cleanness by and through
 Christ Jesus; but he unwarily confounds *βαπτισμα* and *βαπτισμα* which if
 rightly distinguished might help us to understand things better, though
 sometime the one may be put for the other, its probable also that in
 the *ἡ βαπτισμα* one Baptism, the Apostle may include the once admini-
 stration of it, with reference to the outward Baptism, and so we desire
 not to multiply it, but content our selves with that one administration
 of it that we have received.

He saith, *Isa. 52. 13.* is better referred to the pouring out of the Spirit than
 to Baptismal Water seeing it is said to be done by Christ himself, who Baptized none
 with water. If so, then *suo seipsum*, it makes for us; for if sprinkling the
 Nations be pouring out the Spirit upon them, and pouring out the Spirit up-
 on them be baptizing them, as we have seen our Saviour calls it; then it fol-
 lows, that baptizing is done and truly done (because by the Left doer even
 God and Christ himself) by the act of sprinkling; yea so as the Holy Ghost
 termes it baptizing, though these men who are wiser in their own eyes will
 not. and so there is nothing in the signification of the word baptize that
 ties up the mode of it to dipping and plunging, nor forbids or condemns sprin-
 kling, *quod erat demonstrandum*, which was the thing to be proved; and yet
 his reason for so applying it to the pouring out of the Spirit is but a very
 weak one. For though Christ himself did not baptize with water, yet his
 Disciples so baptizing is called his baptizing in *Joh. 4. 1. 2.* as he also is
 said to have called a Nation that knew him not, though he did it by his Apo-
 stles, and to have come and Preached peace to the Gentiles, though he did it not
 in person but by the Apostles, & their Assistants, & Successors in the Ministry,
II. 55. 5. Zach. 9. 10. Ephes. 2. 17 and so he maybe said to sprinkle many
 Nations also even with the external sprinkling of water in Baptism, because it
 was the fruit of his producing; for had not he come, and dyed, and rose, and
 ascended, and given the Holy Spirit, and sent his Apostles, and by them in-
 formed the Nations of his Love, and Grace, & affected them therewith, and
 opened

opened his Kingdom to them; and called them thereinto, they had never been sprinkled with his Baptism. And the denying this truth, robs the Church of God of an evident Demonstration of Jesus's being the Christ, the Son of God, the Person spoken of before-hand by the Prophets. For if the Nations are sprinkled, even many Nations by, or by means and the ordering Providence of Christ, why should I not as well acknowledg the perfect Foreknowledge of God, and the Truth and Verity of his Holy Spirit, and Holy Prophets therein as literally accomplished; as well as in his Side, and Hands, and Feet pierced, his Garments being parted, and Lots cast upon his Vesture, the Judge of *Israel* being smitten on the Cheek, and the like, literally fulfilled? So that this Passage militates powerfully, take it either way, and most if both ways, against their denying us to be baptized, because not by Dipping, but by Water Sprinkled upon us: if we were so Baptized, as he cannot know or prove that we were. The like may be said of *Ezek. 36. 25.* though not yet so fulfilled upon the Jews as the other is upon many Nations: and so he hath not made it good nor can, *That we forsake the evident Practices of Christ and John the Baptist, and others who have gone before us in the sacred Act of our Submission to Baptism, to fly to obscure Texts which were never written for direction in this Case.* But the Scripture-use of the Word clearly agrees to our Practice too.

He saith, *The Holy Scripture shows us the manner of Baptizing in these words, Buried with him in Baptism, all Expositors asserting that the Apostle there alludes to the Ancient way of Baptizing by Immersion.*

To which I say; 1. That that was one way and may be, where convenient, a good way of Baptizing, I deny not, nor that the Ancients did frequently so administer it, and possibly the Apostle might allude to it; but if so, therein is no command or rule from Christ or his Apostles tying us up to, or injoyning us that Form, nor a rejecting and disannulling any other form of Baptizing, to which the Scripture accommodates that Word. Yet,

2. I do not find that all Expositors assert, that the Apostle alludes there to that Form of Baptizing: For *Beza*, who is one, saith thus upon *Rom. 6. 4. Neq; Apostolus nunc agit de forma baptismi, sed de illius objecto, fine & effectibus*; That the Apostle speaks not there of the Form of Baptism, but of the Object, Ends, and Effects of it. *Erasmus* also upon *Col. 2. 12.* saith, *Vos per baptismum juxta spiritum mortui estis, &c.* According to the Spirit ye are dead to sin with Christ by Baptism: not to consult or mention any more.

3. Nor is it clear, that he alludes therein to the Form of Baptizing: For in Burying men leave the Body in the Grave, but they did not so to the Bodies of persons in Baptizing, they did not leave them under the Waters. The Apostle also saith, that in the Baptism here spoken of, in which they were buried with Christ, they were raised again with him by the Faith of the Operation of God who raised him from the Dead. But in that Form or Mode of baptizing, Persons baptized did not rise, or were not raised again, out of the Water by the Force of such a Faith, but by their natural Strength, or the

strength of the Baptizer lifting them up. The Apostle seems therefore to speak of another matter; namely, of the spiritual and inward Baptism, making them Partakers of the Vertue of Christ's Death, Burial, and Resurrection, and conforming them to Christ therein: as also of the End and Engagement of the Ordinance of Baptism, which he implies was both to Circumcise us, or take us off from the Flesh, and all rejoycing in it: whence we are said to be *circumcised being buried with Christ in Baptism*, although there is nothing in the outward Rite of Baptism, bearing any resemblance thereto, *ver. 10, 11.* and also to engage us to believe on Christ and in his Death, and conform us to him therein, and so in his Burial and Resurrection: though there is nothing in the outward Act of Baptizing resembling his Act of Dying, nor of his Crucifixion, though with allusion thereto, and to lead us to exercise faith therein, and conformity thereto, in being crucified to the World, and crucifying the Flesh with its affections and lusts, We are said (and that with reference to Baptism) to be *crucified with Christ*, or *our old Man to be crucified with him*, *Rom. 6. 3, 4, 5, 6, 7, 8.* *Gal. 2. 20.* And so because we are by Baptism ingrafted into Christ, that we might share of the benefits of his Death, Burial, Resurrection, and Life, and that we might be conformed to him therein, We are said in Baptism to be baptized into Death, and into his Death, and to be buried and raised with him; and particularly we are said to be buried with him, that we might know and mind that we are by our Baptism into him engaged to leave all the worldly pollutions, whether of Heathenism or Judaism, with all things of the old Man; as a Man that is buried leaves his Body in the Grave, no more to rise such as it was before it was there sown, and as Christ was left in the Grave as to his Body, not to resume his former State and condition therein, but to rise by the Power of God, to live unto him in the Spirit; as in *Rom. 6. 9, 10.* The Apostle also in *ver. 5.* of that Chapter tells us, *We are planted together into the likeness of his Death*, shall we say our form of Baptizing must be such as in which we must resemble a Planting, because the Apostle with reference to our Baptism useth that expression of the end and efficacy of it: Surely no, and therefore neither doth the use of the other Metaphor, and the respect Baptism hath to Christ's Death and Burial inform us any thing of the manner of receiving the outward Baptism.

But that there in that Phrase both the subject and the manner are so determined by a Metaphorical allusion to Burial, that any man may see easily that such are only to be baptized of the sinful Race of Mankind who are dead with Christ in order thereunto, it being spoken of the whole Church in the actual Profession of the Gospel, may pass for an Oracle with those that resolve their Faith into his Sayings, but follows not from the Phrase he inserts it from: For neither is it said, that the Baptized were dead before their Baptism, for they are said to be *baptized and buried into death*; or, as the word *in* may be rendered, unto Death, *Rom. 6. 3, 4.* not after as to our conformity to him therein, but that we might dy to sin & live to holiness. And yet if we look rightly, we have

all dyed even Infants also, in a sort in and with Christ : For, saith the Apostle, *we thus judge, that if one died for all, then $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\iota\sigma\iota\varsigma$ $\alpha\pi\alpha\lambda\upsilon\tau\epsilon\sigma\iota\varsigma$ $\delta\epsilon\alpha\upsilon\sigma\iota\varsigma$, all have died* ; for so the Word is more rightly rendred ; as we find it is rendred so in *Heb. 11. 13. Luc. 20. 31. Rev. 8. 11.* even in Christ's Dying as he died for all : and so all have died to the Law and Curse, and to all engagement to that Sin that pull'd the Curse and Death so upon them, as that they could not be delivered therefrom, but by his Dying ; who being also risen again, is Lord of all, even of Infants also. So as all the living are no longer to live unto themselves, but unto him who died for them and rose again ; for their failing wherein now men are obnoxious to him and to his Judgement, and endanger themselves to a second Death to passe upon them from him. So that judging of Infants according to that Judgement, we judge them all to have died ; and if they have died, surely it was to sin that occasioned their Death and Condemnation ; for in that he died he died to sin once, so that they cannot be buried by Baptism into Death before they be dead or have died in him or in his dying : Yea, and in a sense they live to him too while they live, and die to him too when they die, *viz.* as being his, he is concerned in their living and dying as the Lord of them, *Rom. 14. 8, 9.* Except he will say, that Christ died not for them because they cannot in Infancy live to him as Adult Persons can, and as all that receive capacities from him for it ought to do, in an actual Obeying him, and making him the end of their Living. Now it being so, that they have died in him, and Death ; he first death as the proper Wages of their Sin that occasioned it, is over, and their Resurrection is assured by him who is risen and is their Lord, and hath opened his Kingdom for them to receive them into it and unto its Blessings, they may also by Baptism be buried into his Death, and brought thereby into Covenant with him, that they may receive the Blessings of it from him, and so be partakers of the Eternal Life that is given us in him, which he hath not that hath not him, *1 Joh. 5. 12.* yea, they may and ought to be buried with him, so as to be thereby disengaged from all Heathenish Pollutions, and Jewish Observations, (from which he hath delivered all men by his Death, and to which in him they may be said to have died :) and to all things of their natural corrupt State as from the fallen *Adam*, that being and living in his Kingdom and under his Institution, they might have his Blessing derived to them, and as they are made capable walk in newness of Life : even as Circumcision disengaged the Circumcised from all heathenish and sinful Rites and Manners, and brought them into actual Covenant with God to be of his People, and observe his Orders and Laws, though Infants could not in that State act as those that were grown up ; but the Blessing of the Covenant was over them, and an engagement was from that time upon them, as God should give capacities and acquaint them with his Mind, and assist and enable them, to do according thereunto ; and so no collection rightly made from the Apostle's Phrase of being buried with Christ in Baptism either excludes Infants from Baptism, or requires us to baptize them by plunging them ; nor will any thing *inhuman*

107
wane or contrary to Scripture, but only against some mistaken apprehensions of some Men be done therein.

He winds up his Discourse as he began with reflections upon me about my tenderness in these Points, which have put me upon the more attentive enquiry thereinto; which the more I have made, the less ground have I found to conclude against Infant-Baptism, and the less need have I seen to go over to them that would persuade me it would be a Mercy to me would I be Baptized again. Nor am I convinced by all he hath writ in this Book, that I am under any mistakes about the due performance of that Sacred Ordinance; but he is mistaken himself: Yea, I hope it hath occasioned my observing and proposing those things here, that through Gods Blessing may be of use to convince him and all others of his Mind of their great mistakes, if they willingly blind not themselves and harden not their Hearts thereagainst.

And whereas he freely tells me, That he *stranges that I should be so long taken for a Minister of the Gospel, and yet not be able to teach, at least by my Practice, any Babe in Christianity, which be the first Principles of the Oracles of God, especially the two middlemost; the Doctrine of Baptism, and Laying on of Hands, which it seems, he saith, are laid aside by me, as things that I know not what to do about otherwise.*

I freely tell him again, That those Words do bewray something of ignorance and something of arrogance in him. I pray God help him to practise the first Principle of all better, that is, Repentance from dead Works, and then also Faith toward God; and if he were less wise in his own Eyes, he would I am persuaded meddle less with those two middlemost Principles as he calls them; which he thinks me so little, and himself so well skill'd in. As for myself I cannot boast of either my Knowledge or Practice, I pray God make them both better than they are: yet I think I should do ill to leave them I walk with to be led by him; for to be sure then I must into the Ditch, which he would persuade people to be the High-way: and were I sure I might come out cleaner thereby, it would do me no harm; but I find him so dirty and foul, even in these Answers, that I have little hope to meet with any benefit thereby. But how should I teach Babes in Christianity, when he shuts all Babes out from Christianity as unfit to be taught? though I think God signifies, that Children drawn from the Breast and weaned from the Milk, are often fitter to be taught than elder Persons, *Isa.* 28. 9, 10. and that little Children receive the Kingdom of God better than most others, *Luc.* 18. 17. Or, how should I take Mr. Gr. for a Teacher of me in those two Principles, that he thinks me at such a loss in, when I apprehend him guilty of error therein himself, and of inability to teach me.

Turpe est docteri cum culpa redarguat ipsum.

For him that teacheth others 'tis a shame,
When he's i^th^e fault, whereof he them doth blame.

For I think Mr. Gr. discovers that he himself knows not which be the *στοιχεῖα τῶν ἀρχῶν λογικῶν Θεῶν*, first Elements, Rudiments, or Principles of the Oracles of God; I think he puts the Superstructures for the Foundation-Matters. The Apostle doth not say or signifie that those six things mentioned by him in *Heb. 6. 2, 3.* are the *στοιχεῖα*, or *First Principles*; nor do I judge that he means them: I trow they are rather contained in the *ὑπόκειμενον*, or *Foundation of those six Things* that the Apostle saith he would not lay again, *ver. 1.* The *λογία*, or *Oracles of God* were committed to the Jews, *Rom. 3. 2.* But these Six things I understand not to be the Elements or first Principles of those Oracles; but rather these: That there is a God, that this God is one, an Almighty, most Wise, most Just and eternal Being; That he made the whole World and all things therein; and so that we are his Off-spring: That he upholds and governs all things; that he made Man upright and in a capacity to serve him acceptably, and to that end that he might serve and glorifie him; that Man fell into sin and death with all his Off-spring and Posterity; that he could not thence recover himself again, or be recovered but by him that made him; that yet God was merciful to him and provided a Saviour for him; that Jesus of *Nazareth* is that Saviour which was promised from the Beginning; that he died for our Sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures, and is ascended and glorified. All these are Elements and first Principles contained in the Word of the beginning of Gods Oracles, and in the Foundation of Repentance from dead works, and of Faith towards God, and of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection and Eternal Judgement: For take away these things and all those have no foundation, and come to nothing. These are as the A. B. C. to all literature or heavenly Learning.

But again; He takes Baptism with Water for the Doctrine of Baptisms, and so shuts out in a manner all other Modes and Ways of Baptizing, to establish one of Water only, in mentioning only Baptism in the Singular Number; and meaning by it that in which he faults me, viz. *that of Water*; for else he knows I practised the Doctrine or Teaching of Baptisms in a Treatise writ thereabout some years since. And as for the practising the two Principles so taken by him, that he faults me for want of skill in, Christ himself an infinitely better Teacher than either of us practised the one of them, viz. *Baptism by Water less than I*, *Joh. 9. 1, 2* And *Paul* a Great Apostle, thanks God that he practised it not much, that he baptized but a few; saying, That *Christ sent him not to Baptize, but to Preach*, &c. *1 Cor. 1. 16, 17.* and *Philip* was a very good and effectual Gospel-Preacher, though he practised not Laying on of Hands, *Act. 8.* and therefore I may well bear his Reproach: concluding with the Poet that said;

*Sapientia prima est,
Sculptura carnis.*

A special point of Wisdom 'tis, to be
Of Folly, (Pride, and Arrogancy) free, *Prov. 8. 13.*

And so through the Mercy of God and his Assistance, I have refuted these Answers and Arguments of Mr. Gr. which I heard some judged to be Unanswerable: And truly I may say that however big they seemed to look at the first sight, yet through Gods help, when I came to set footing into them, the appearing Difficulties therein gave way like the Waters of Jordan before the Priests with the Ark; yea, often faster than I could well follow them; Glory be to God therefore. May the Lord pardon what's amiss in us both hereabout, and add his Blessing hereto: giving good and right Judgment herein to all that shall vouchsafe to read what I here have written. To him and his Mercy committing myself and it, I leave it, Reader, to thy perusal; and to God, and to the Lamb, be Glory and Honour for all his Benefits for ever and ever: *Amen.*

FINIS.

Post-script.

Post-script.

Mr. Grantham:

After I had finished my Reply, and in a manner fitted it for the Press, I received a Message from you by one of your Neighbour-Ministers; that you desired me to let the matter fall and not to go on to publish my Reply to your Book, as it seems you heard I was about to do: which Message I could not judge to be reasonable, nor your desire therein to be right and equal; though it was added as your Reason for it, that there hath been enough said in the business already, and it would but occasion more writing or printing. Had you so thought of this when I sent my Book to you, you had done better; and you might the better have done so, as to let the business fall, because I was so modest and civil to you, as to conceal your Name, not so much as once mentioning it in all my Answer to your Letter: Or rather, had you forbore to pick a quarrel with me where I gave no occasion for it, you had done wisely and Christianly. For when I out of respect and curtesy to you, gave you one of my little Books, called Run from ROME, I gave you no cause or provocation in thanking me for it, or instead thereof to send me an intimate both false Commendation and false Charge. The former in saying that I did well discover therein, what confusion beset the East and West Churches about Padobaptism: For I discovered no confusion in them at all thereabout; for all difference in practice is not to be called confusion. Surely, when the Apostle advised Believers to be fully perswaded every one in his own Mind, in things wherein they might differently apprehend and practise, not judging or despising one the other therein; he did not therein advise them to confusion: And yet unless that advice may be so called and accounted, nothing I said in that Book about the East and West Churches different practice in Baptizing may be so called. And then a false Charge you sent me, or picked a quarrel with me, in telling me, That though I seasonably advised my Country-men whence and from what to Run, yet that I did not (at least in part) lead them the Way; and that Confusion would not be very well avoided, nor Rome well deserted, while we run to her in the West, rather than to Jerusalem in the East, for direction about the Sacred Ordinance of Baptism: which were such ebullitions of your fervent Zeal, for your Opinion of Baptism, as made you snatch at an occasion to charge me about it, where a Christian Temper and Disposition of Spirit would have rather led you to waive it. And now when you have also added to your former quarrelsomeness both imitations of my inability to make good my Argument against you at Scremby, and have exposed my Name to the false Accusations of Fallaciousness and great dangerous Mistakes in my Answer to your Letter; and have possessed your followers minds and it may be some others with a conceit of your having given an unanswerable

Answer,

Answer to the same, you desire me to let the Matter fall; which seems to be but a further fruit of that Ambition and Vainglory, from which you are not well washed. And I cannot interpret ~~it~~ otherwise, than as if you had desired me to let you abide undetected in that false Opinion of your Victory and Conquest which you have possessed your own and their Minds of, which I cannot consent to, nor think I should do faithfully, should I, to the cause in hand. And therefore not satisfying your desire, I have let these Replies see the Light, nothing fearing your further Writings thereagainst. Only I desire you, if you will make Replication hereto, to go more honestly and handsomly to work, than you did in the former, and do not give the go-by to what is said, or shuffle off things by sophistry and deceit; for if you do, I may possibly if I live give my self the trouble to detect them again. But if you can fairly disprove and overthrow what I have written, and make it indeed appear that it is a tottering Error that Therein defend, I shall then let it fall and say nothing more to uphold it. Let this Advice be acceptable to you from me, who desire in all things to be

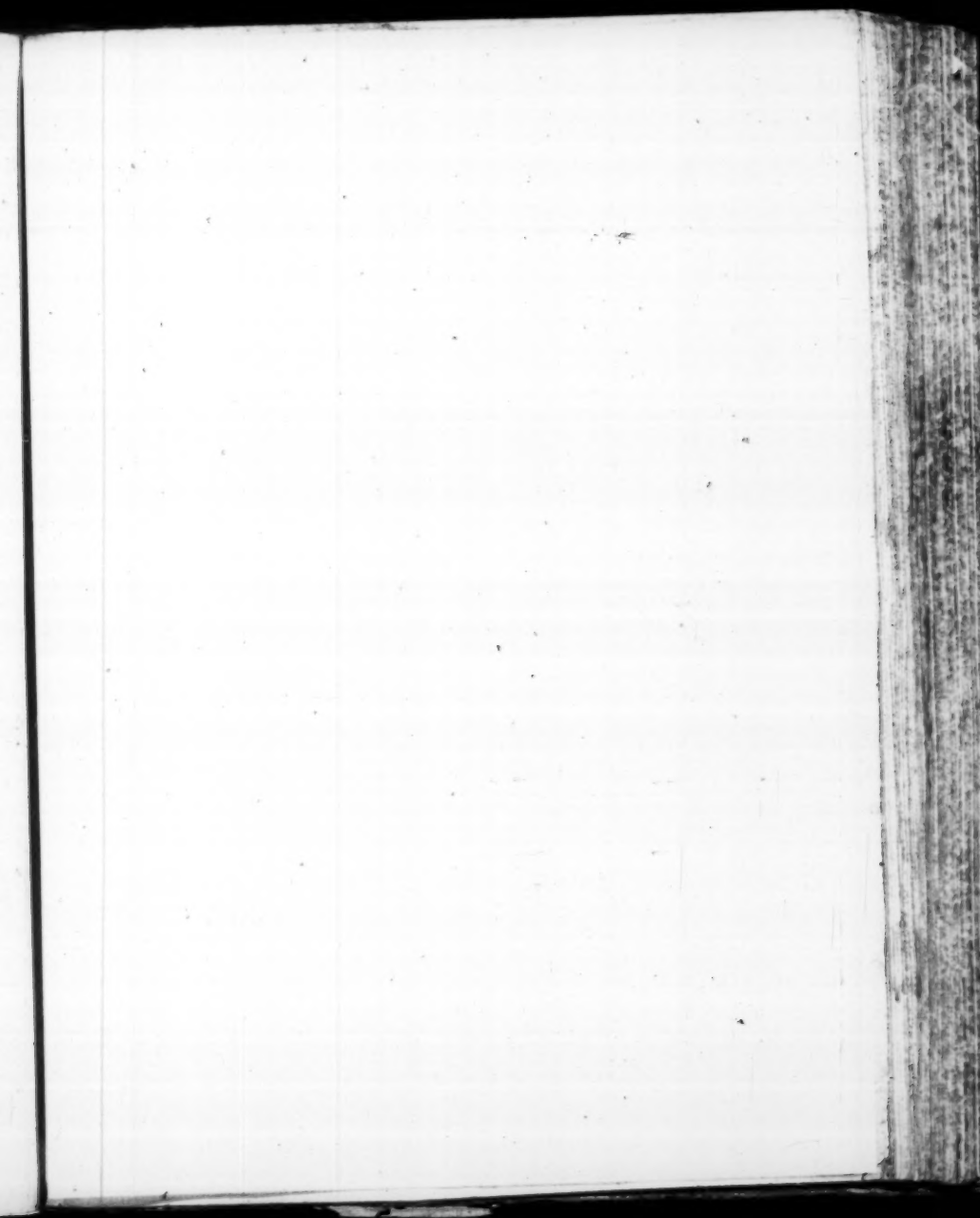
your Friend so far as I may see
Truth on your side,

John Horne.

ERRATA.

In the Epistle: p. 3. l. 11. for these, r. those. In the Treatise: p. 2. l. 31. dele such. l. 33. r. ~~at~~ ~~at~~ ~~at~~. p. 4. l. 34. r. ~~at~~ ~~at~~ ~~at~~ p. 6. l. 35. for reached r. touched. p. 7. l. 12. for dying, r. dead. l. 29. for matter, r. Master. l. 44. for the same, r. some. p. 19. l. 2. for spirituo, r. spiritu. p. 45. l. 17. dele as.





T H E
C A U S E O F I N F A N T S
M A I N T A I N E D,

Against such as would defraud them of their
Interest in the Church or Kingdom of God,

OR, A REPLY TO

Mr. *THOMAS GRANTHAM*;

Wherein both the Vanity of his Introductive Argument with all its Absurdities, and not only the Inconcludingness of, but also the Prevarications, Fallacies, and Fallshoods contained in his Answers, are plainly discovered: So, as that all his Attempts against *Infant-Baptism* greatly fail of Evidencing its Original not to be from *ZION*.

Written for the undeceiving of all such as thought and cryed up his said Answers thereabout as unanswerable: And for satisfaction to all others that are doubtful about the points here in controverſie.

By *I. HORN*, sometimes Minister of *Lin Allhallows* in *Norfolk*.

Mic. 2. 9.

Aparulis ejus auferitis decorum meum in seculum. Jun. & Tremel.
From their Children (i. e. *their little Children*) have they taken away my
Glory for ever.

Mat. 18. 10, 14.

*Take heed (saith our Lord and saviour) that ye despise not one of these little ones:
For I say unto you that in Heaven their Angels do always behold the face of
my Father that is in Heaven. And it is not the will of your Father that one
of these little ones perish.*

Mark 19. 14. And Mark 10. 15.

*Jesus said, suffer the little Children to come unto me, and forbid them not: for
of such is the Kingdom of Heaven. Verily I say unto you, whosoever shall
not receive the Kingdom of God as a little Child, shall not enter thereinto.*

*Dignum est, & ad Dei spectat benignitatem, ut quibus fidem ætas denegat
propriam, gratia prodesse concedat alienam. Nec enim omnipotentis justitia
propriam, putat ab his exigendam fidem, quos novit propriam nullam
habere culpam. Porro aliena opus est fide, cum sine sordibus non nascuntur
aliena. Bern. Epist. 77.*

L O N D O N, Printed for *B E N. S O U T H W O O D*,
at the *Star*, next to *Serjeants-Inn* in *Chancery-Lane*. 1675.

2TH

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

The Epistle to the Reader.

Christian and Candid Reader,

Vhat I have done in this ensuing Discourse, I leave to thy sober and serious Consideration and impartial Judgement. Thou mayst not expect from me more to be said for the subject of it than it will bear. It must be confessed that one plain express command in Terminis to Baptize Infants, or one express instance of the Apostles Baptizing them, would put the matter far more out of doubt and dispute than all that can be said beside, at least to vulgar understandings; but yet the want of such an evidence is no sufficient ground with persons of deeper Judgement, to conclude either the unlawfulness of the thing in it self, or its not being practised by the Apostles in their times. That's not always a right and good way of querying; Where do you read such a thing to be express; or find such a thing to have been practised in the Scripture-records? nor a good way of reasoning and concluding; We read not or find not such a thing to have been practised, therefore it was not practised; or we find not such a thing expressly asserted, therefore it is not to be believed. At such a rate, we know the Sadducees might in former times have condemned the Doctrine of the Resurrection of the dead, as a fond and Scriptureless conceit, no-where delivered by God unto Moses, nor taught by him in his Law, which was the great standard of their Religion, both as to faith and worship. Nay, they might have found divers expressions in the other Scriptures seeming to deny it, as those in Job 7. 9, 10, 11. Oh, remember that my life is wind, that my eyes shall no more see good--- Thine eyes are upon me and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more: and the like in chap. 10. 20, 21. and 14. 7, 10, 11, 12. There is hope of a tree if it be cut down--- but man dyeth and wasteth away, yea he giveth up the Ghost, and where is he? as the waters fall from the Sea, and the Flood decayeth and dryeth up; so man lyeth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep: yet our Saviour we know who was of deeper Judgement, could & did find the Doctrine of the Resurrection in the writings of Moses, though the word Resurrection or rising again from the dead was not therein expressed; and he bids us search the Scriptures; as signifying that they are as deep mines in the Bowells of which there lye hid and inclosed more truths than do appear upon their surface, John 5. 39. There the Holy men could find those Testimonies concerning him, that the wise Disputers of this world see not. Now if

The Epistle to the Reader.

so weighty Articles of the Faith, and that had so great an influence upon Religion and a good-life as the Resurrection, and Jesus being the Christ, were so darkly expressed, how much more may such matters of far less moment, as the Baptizing Infants, be left under such more obscure intimations, seeing also there are divers other things of the like nature and practise, (as the Apostles being themselves outwardly Baptized, and Womens being admitted or admittable to the Lords Supper, &c.) as little expressly therein mentioned? as thou mayst see in the following Discourse. I confess it is a point that I have had doubts and dissatisfactions in, which occasioned the more inquiry thereinto, and search thereabout, and produced that Treatise that I formerly wrote thereupon, which Thomas Grantham a little bespattered with his Pen in one of the Books that came into his hands in a page or two with some unproved reviling charges; but neither He nor any body else that I have heard attempted to answer it: as also my said Search and Inquiry hath helped me to see the inconcludingness of all the Arguments opposed against it, and what holds forth fair grounds for it; as,

1. That God did expressly take Infants into his Church, Kingdom and Covenant, and the seal of it, Gen. 17. 12, 14. Deut. 29. 10, 11. with Rom. 4. 11.

2. That Christ hath no-where signified by himself or the Apostles, that it is the mind of God under the Gospel-state since his coming in the flesh to exclude them: Nay but,

3. Christ hath positively determined and asserted that the Kingdom of God is still of such; yea, the Kingdom in such a sense as persons may be hindered or suffered by men to come to partake of its Blessings in outward Acts of Ministration ordered therein, Matth. 19. 13, 14, 15.

4. Christ hath taken away the difference of Male and Female in him, or in the Profession and Priviledges of his Doctrine and worship which was before under Moses his Institution, Gal. 3. 26, 27, 28.

5. The Commission given by Christ for Baptizing is in such large expressions, as may sufficiently reach to and include them, Matth. 28. 19.

As also 6thly, Do the grounds alledged by the Apostles in exhorting thereunto, in Act. 2. 38, 39, and 3. 25, 26.

And 7thly, That saying of our Saviour in John 3. 3, 5. Except any one (sic) be born again of water and of the Spirit, &c. usually alledged by the Primitive Fathers, and Writers of the Christian Church, for the necessity of receiving water-Baptism, and made use of by Th. Cr. too in urging his way of Baptizing upon persons (as by what hath been noted from some of his followers may be evidenced, though in his Answers to me, he saith I am beside the true Scope of our Saviour therein) is delivered in Terms large enough to include Infants; and to necessitate their Baptism to their admission into Gods Church or Kingdom.

And 8thly, Whole Households are mentioned to have been Baptized by the Apostles or their Order, wherein the actual Faith or Believing of none of
th us

The Epistle to the Reader.

them, but the Heads thereof are mentioned, nor any intimations are left by them of their distinguishing or rather separating between the Infants and adult Persons that possibly may be found in Households, Acts 16.

As also that 9thly, The Children of Christians or Believers, are determined to be holy, 1 Cor. 7. 19.

And 10thly, Instructions are given to and concerning them in the Apostles writings, as to or concerning members of the Churches, wrote to Ephes. 6. 1, 4, 5. Col. 3. 20, 21. And to all these adde,

11thly. The practise and approvement of the Christian Church, in and from the very early times of them as their writings manifest, not above one Writer of any note, or two at the most, in those times that I have read of, excepting there-against, and they not absolutely denying its lawfulness, but rather perswading to delay it; which things are partly hinted at briefly, and partly more largely spoken to in the following Treatise, all or most of them. And if all these put together will not counter-balance the want of express mention thereof, or the requiring of some such acts and exercises by adult persons, (that were also formerly in the actual profession of other ways, as of Heathenism or Judaism,) whereof Infants are incapable in their Infant-state and condition, then I confess we must give it up for an error; otherwise there is no sufficient cause for so doing. Indeed the mode and manner of doing it, especially in better Countries, and on persons converted from other Religions, is observable to have been in Antiquity usually by immersion, or dipping at least of the head into the water, except in case of Infirmary; but we having no express Precept for it, nor Prohibition of other forms, and other forms also being in the Scripture-use of the word Baptize clearly included under its signification, the Baptizing in such forms also cannot I conceive be charged as a transgression, which is not except against some Law: which things also thou wilt find made evident in this following Reply to Tho. Grantham; which I shall leave to thy perusal when I have onely added this one Admonition, to take heed of the Leaven of the Pharisees, which stood partly in their being hot and zealous about trifles, or at most the out-sides and lesser matters of the Law, so as to neglect and overlook the main inside things thereof, nithing Mint and Anise, and Cummin, but passing over Faith and Judgement, and the Love of God. So shall we do if spending our parts and times about the outside forms of doing or receiving Gods Ordinances, we put the stress of our Religion there, and make out-cries against persons, and disturb the Churches of Christ thereabout; and in the mean time neglect that inward and heart-purity, Faith and Love, and the like, that God principally looks at, and Christ mainly designed by his undertakings and performances, for, and about us. Let me then say this to thee Reader: Let thy Body be dipt into the water never so deep, and be washed therein never so thoroughly: yea though upon profession that thou believest and wilt be obedient to Christ; yet if Pride and Arrogancy, Self-love, Covetousness, Ambition, Strife, Vain-glory, and such-like defilements be not purged out of, but prevail upon, and possess thy Soul, thy outward Baptism by plunging into the water, will not render thee clean enough for fellowship with
God.

The Epistle to the Reader.

God and Christ in his Heavenly Kingdom; and on the other side the grace of God being so received and obeyed by thee, as to renew thee in the spirit of thy mind, and to cleanse thy heart and conversation from all filthiness of flesh and spirit, pride and self-love, and ambition, and uncleanness, and covetousness, and the like, and to fill thee with faith in Christ, love to God and his People, and the souls of men, and with the fruits of righteousness by Jesus Christ, though thy Body was but sprinkled in Infancy with a little water into that holy Name of Christ, the mode of thy outward Baptism shall be no let nor hindrance unto thy admission into the Heavenly Kingdom: Instead then of being hot and zealous about, and accounting thy self a right member of Christ and his Church, because of (and all other unbaptized persons, and in a manner Heathens, that have not) such an external mode or way of Baptism; make it thy great business with the holy men of God, to cleanse thy heart from wickedness, and not to let such evil and wrong thoughts lodge within thee as may hinder thy Salvation, following the command of the Lord to Jerusalem in Jer. 4. 14. and the like Exhortations in 2 Cor. 7. 1. Jam. 4. 8. and the practise of good men that have so busied themselves, as in Psal. 73. 13. and 26. 4, 5, 6. with 24. 4, 5. and no question is to be made of thy well-doing: And so the Lord bless this Advice and the following Treatise to thee.

Written by thy Servant in the Gospel,
to his Measure and Capacity,

I, H.

T H E

The Cause of Infants maintained, against such as would defraud them of their Interest in Gods Church or Kingdom :

Or, a R E P L Y to

Mr. THOMAS GRANTHAM's Answers,

About

I N F A N T B A P T I S M.

Mr. GRANTHAM,



AVING perused your Answers to my Letter, about the Original of *Infant-Baptism* (occasioned by your undue and unhand-
some return to me for the little Book I out of courtesy gave
you) through the merciful helpfulness of God, I have given
them this ensuing Reply.

And first to your Epistle; wherein, whereas you say of my said Letter;
*That it much amused the minds of my Admirers, as if some new Oracles had
dropt from Heaven; and that made you think your self concerned to shew the
fallaciousness of my Discourse:*

I reply: That I know no such Admirers that I have; for though it becomes
those that speak to *speak as the Oracles of God*, 1 *Per.* 4. 11. Yet I hope
none are so vain, as in this cast of your Rhetorick you represent them, as
to admire me in any thing I do; but if I do a y thing well, to give the glory
to God: if any do otherwise, they are such as do not well know me, and
therefore think highlier of me than I do of my self. But I suppose you are as
far out in that saying, as you are in charging my Discourse with *Fallacious-
ness*; and that, were you put to the proof thereof, you would fail as
much therein, as you have done in making good this Charge.

Whereas you say; *You marvel that men of learning and piety should so strive
to uphold a tottering error, which many, both learned and unlearned, have be-
wailed upon their death-bed:*

To that I reply: That you may be sure those men have not judged it to be
a tottering Error; and that did, you not overwee your own self, judging
your self wiser than in truth you are, the Consideration of the Learning
and Piety of many in all ages, that have approved and practised In ant-Bap-
tism,

The Epistle to the Reader.

God and Christ in his Heavenly Kingdom; and on the other side the grace of God being so received and obeyed by thee, as to renew thee in the spirit of thy mind, and to cleanse thy heart and conversation from all filthiness of flesh and spirit, pride and self-love, and ambition, and uncleanness, and covetousness, and the like, and to fill thee with faith in Christ, love to God and his People, and the souls of men, and with the fruits of righteousness by Jesus Christ, though thy Body was but sprinkled in Infancy with a little water into that holy Name of Christ, the mode of thy outward Baptism shall be no let nor hindrance unto thy admission into the Heavenly Kingdom: Instead then of being hot and zealous about, and accounting thy self a right member of Christ and his Church, because of (and all other unbaptized persons, and in a manner Heathens, that have not) such an external mode or way of Baptism; make it thy great business with the holy men of God, to cleanse thy heart from wickedness, and not to let such evil and wrong thoughts lodge within thee as may hinder thy Salvation, following the command of the Lord to Jerusalem in Jer. 4. 14. and the like Exhortations in 2 Cor. 7. 1. Jam. 4. 8. and the practise of good men that have so busied themselves, as in Psal. 73. 13. and 26. 4, 5, 6. with 24. 4, 5. and no question is to be made of thy well-doing: And so the Lord bless this Advice and the following Treatise to thee.

Written by thy Servant in the Gospel,
to his Measure and Capacity,

I, H.

T H E

The Cause of Infants maintained, against such as would defraud them of their Interest in Gods Church or Kingdom :

Or, a R E P L Y to

Mr. THOMAS GRANTHAM's Answers,

About

I N F A N T B A P T I S M.

Mr. G R A N T H A M,



AVING perused your Answers to my Letter, about the Original of *Infant-Baptism* (occasioned by your undue and unhand-
some return to me for the little Book I out of courtesy gave you) through the merciful helpfulness of God, I have given them this ensuing Reply.

And first to your Epistle; wherein, whereas you say of my said Letter; *That it much amused the minds of my Admirers, as if some new Oracles had drops from Heaven; and that made you think your self concerned to shew the fallaciousness of my Discourse:*

I reply: That I know no such Admirers that I have; for though it becomes those that speak to *speak as the Oracles of God*, 1 Pet. 4. 11. Yet I hope none are so vain, as in this cast of your Rhetorick you represent them, as to admire me in any thing I do; but if I do a y thing well, to give the glory to God: if any do otherwise, they are such as do not well know me, and therefore think highlier of me than I do of my self. But I suppose you are as far out in that saying, as you are in charging my Discourse with *Fallaciousness*; and that, were you put to the proof thereof, you would fail as much therein, as you have done in making good this Charge.

Whereas you say; *You marvel that men of learning and piety should so strive to uphold a tottering error, which many, both learned and unlearned, have be-mauled upon their death-bed:*

To that I reply: That you may be sure those men have not judged it to be a tottering Error; and that did, you not overwee your own self, judging your self wiser than in truth you are, the Consideration of the Learning and Piety of many in all ages, that have approved and practised Infant-Bap-
tism.

tism would have made you suspect it to be a piece of rashness in you, so pre-emptorily to condemn it, having no one Scripture-expression to conclude against it. And were you as strong as you take your self to be, surely you would by this time have quite overthrow it, if it be an Errour that doth already totter, which I perceive not that you have yet done; but that your *large Harangues of words* (as you speak of others) do as little to overthrow this Opinion and Practice, as many others that have endeavoured against other Gospel-Truths. All that some over-forward Servants would pull up as tares, will not be found so in the time of the Harvest: nor may all things that you condemn as *tottering Errours* possibly be so adjudged by the more knowing Angels, whom the Son of Man, the Lord of the field, will send forth to cleanse it in the end of the World. For which cause it may be you would do more wisely and soberly, and find more thank from the said Lord, in that day, if following his advice or command, you did let both grow together till then, *Mat. 13. 28, 29, 30, 41.* As for many both learned and unlearned bewailing this as an Errour on their death-bed: Might I take that for a truth upon the bare credit of your saying it, yet it is no good or sufficient proof of its being an Errour; for suppose it be so (which yet I do not as constrained by the evidence of the thing, as you say falsely of me in another case and place) yet I believe that among both Papists and Mahumetans, could you make strict search, you might find divers upon their death-beds bewail their neglects of some of their superstitious Observations, which yet would not be a good Argument to conclude for their goodness, nor against the contrary practices. And I have heard of some Persons of note, that having lived Protestants all their lives, yet have turned Papists upon their death-beds: yet I will not for all that conclude that the Papists are in a righter way than the Protestants; or that the Protestant Doctrines then renounced by them are tottering errors. It's an easie thing for false Teachers that are subtle, to trouble the minds of men by their specious Arguments and sophistick Disputes so far, as to shake them, as that they may not settle again so long as they live; and yet their dying under such such shakings, is no good evidence of the goodness or rightness of their Doctrines. Such Topicks then are but *ῥήματα ἀκούσιμα*, absurd and unsound foundations to bear up such conclusions, however specious they may seem to unwary judgments.

That I found at Skremby that my supposed Baptism would neither defend it self nor me, in the management thereof, is not well asserted by you; and it appears the less true, because it hath left me yet some Admirers it seems in those parts. The truth is, whatever you suggest that I found not my self weakened at all in my esteem of the Lawfulness of Infant-Baptism by that Dispute, but I was after it more strengthened and free for it: For I found no evidence of truth or strength in your Evasions of that one Argument drawn from the Commission to baptize all the Gentiles, in Discipling them, that I then proposed, to make me think the worse of it: But I have managed it against you since, and yet do manage it in this Reply. Indeed I found not my Lungs

so good as yours: nor can I expect from the clearest truths, that they should cure me of bodily Infirmities, and make me able to talk above my strength: No, nor that they should make me so quick, as to silence wrangling Wits from making exceptions. Though I came to that Discourse, having had no thoughts of any such thing when I came into the Country, and without inclination to dispute about that point whereunto I had not of late years before exercised my self; whereas I hear you make it your great continual subject: only I was over-perswaded to it by my friends, that might more over-ween my abilities than consider my infirmities, especially in my Breast, which they have known me long to labour under, & which will not permit me to long contentious Discourses without very much pain and trouble to my self, which makes me less fit for vocal Disputes: yet I know not, nor remember, that any of your exceptions or evasions put me to such a silence, as my Question did you when I asked you what *John* did to *Jesus* in his Act of baptizing him; though wearied out partly with about ten miles riding that morning, and further with your previous Wrangle about your knowing no such thing as Infant-Baptism practised; and not being suffered to shew your mistakes as you dropt them: but being by your large Discourses both more over-burthened as to my memory, and put upon longer Answers or Replies, I found not my self able without much prejudice and hazard to my body, to propose any more Arguments thereabout; and no wise man would upbraid another with his bodily Infirmities.

That I desired a day or two to discourse the matter with you in a friendly way, I do not remember; nor indeed do I judge my self fit for personal vocal Contests by reason of my aforesaid Infirmary; much less with persons ambitious of victory and applause, and ready to strengthen themselves, and upbraid me, because I cannot hold out to talk so long and so much as they can. I have ever rather preferred this way of arguing by the Pen: and if I cannot this way convince you, nor you me, neither can I think it may be done by Discourse: Though if providence cast me upon discourse with you, I shall not decline it so far as my Infirmities will permit. And let this suffice to your Epistle, come we next to your

INTRODUCTION.

And what is the design of your *Introduction*? Surely you put that there as a Monument or Trophée of some noble Victory or renowned Conquest, that you got over some of your Antagonists though you tell us not who; it being an Argument which you say, *you lately had occasion to prosecute upon this Question; Whether Infant-Baptism be from Heaven, or of Men? Which, you say, is upon the matter the same that now depends between me and you.* An Argument brancht out into three Syllogisms, besides twelve Instances of the parallel pleas for Infant-Baptism, with what might be made; for baptizing profess Believers asleep or dead. This you have set at the Door or

Entrance of your Answers to me, I suppose to knock me down at my very entrance, that I might not be able to proceed. I may imagine it to be *Heracles* with his knotty Club, and the representation of his twelve Labours or famous Exploits; Or *Sampson's* Jaw-bone of an Ass (with two or three Fangs, and twelve great Teeth in it) with which he slew a thousand *Philistines*; as you, it may be, think to knock down herewith a thousand *Pædobaptists*: Or shall I take it for great *Goliath*, with his Staff like a Weavers Beam? What then shall I poor puny do, to bear off its Blows! or rather, how shall the tottering Error stand under and against a whole Dozen of its Knocks? I shall not cry out *succurrite Amici*, help Friends; or else you will never admire me more: But I shall endeavour to go against it in the Name of the Lord, and in the Furniture of his Holy Scriptures; and if that afford no help against it, let it prevail. I shall see if I can find some smooth Stones of those Brooks, that may hit the Desyer of our Hosts on his Forehead, and secure our selves against his big Blows.

Your mighty Argument runs thus: *That Baptism that is absurd, or against reason, is not from Heaven; but the Baptism of Infants is such, &c. The Minor* (you say) *was denied*, and so you go on to prove that, leaving the Forehead, that is, your *Major*, naked. Against which therefore I shall direct my Stone first (for I deny both) under a Distinction, *viz.* That that which is absurd or contrary to Reason, is twofold: that is, either that that is absurd in mans eyes, and contrary to his Reason; or, that that is absurd in the sight of God, or contrary to his Wisdom. Taking absurd in the former sense, I deny the *Major*; taking it in the latter sense, I deny the *Minor*. This Distinction, or what is equivalent with it, we have from Heaven in *1 Cor.* 1. 25. and 3. 19. And so to the *Major* I say, That that is absurd in the sight of Man and contrary to his Reason, may be of God and from Heaven: Things that are foolishness with Men, may be good in Gods Sight; and things rational with Men, may be foolishness with God. The *ἡνίκά τις κηρύσσει*, the foolishness of Preaching, was from Heaven; for it pleased God by it to have them that believe, *1 Cor.* 1. 21. even by what such wise Disputers of this World as you are, and that thought themselves as able to determine what is against Reason, and what is with it, counted absurd, as much as you can do Infant-Baptism. So the Apostle tells us there is *ἡνίκά τις κηρύσσει* the foolishness of God: It is foolishness, absurd, and contrary to Mens Reason; & yet it is for all that *ἡνίκά τις κηρύσσει* of God: and *σοφίαν τοῦ Θεοῦ*, wiser than Men. And so this Infant-Baptism may be a wiser Baptism in the Sight of God than you can discern, though you judge it to be foolishness, as the wise *Grecians* did the preaching of the Cross, and the leading men to trust in one whom the *Jews* had crucified. Read and mind well *Mark* 10. 15. *Luke* 18. 17.

Think you not that the Wise *Grecians* could find as many absurds in the preaching to men a Crucified Saviour, and exhorting them to trust in him, as you can find in Infant-Baptism? Yes, yes. If you read *Origen* against

Celsus the Philosopher, you may find that *Celsus* derided the Gospel as much as you do Infant-Baptism; and had you lived then, this kind of arguing would have made you, it's probable, as earnest against Christianity, as now you are against Infant-Baptism, had you leaned thereto. What made *Sarah* laugh at God's saying she should have a Child at her Age, but that she thought it absurd and contrary to Reason? Or *Naaman* to turn away in such a Rage from the Prophet, bidding him wash in *Jordan*, but the like thought? yet those things were of God. And how many Absurdities found the *Sadducees* in the Doctrine of the Resurrection? How contrary to their Reason was it that the dead should rise again? as appears by what they suggested to our Saviour, *Mat.* 22. 24, 25, &c. and it's absurd in the eyes of many men now, and contrary to their Reason: shall we conclude therefore that it is not of God? The *ἐναντία τῆς σοφίας ἐστὶν ἡ τοῦ θεοῦ*, the wisdom, thought, or reason, of the Flesh is contrary against God, and is not subject to the Law of God, nor indeed can be, *Rom.* 8. 7. Must not then the Law of God be contrary to it? things wonderful or impossible in mens eyes, may yet be otherwise in Gods; *Zech.* 8. 5, 6. *Mat.* 19. 26. So then this Stone makes the whole Argument to stagger & fall, until it can be proved that all things absurd and contrary to Reason, are also absurd in the Sight of God: and if the *Major* be invalid, then all the other Argumentations fall to the ground, being no props to it, but to the *Minor*. And if either Proposition be false, the Conclusion will not follow. That Baptism that is absurd in mens eyes and contrary to his Reason, may be of God. If the *Major* be taken in that sense, viz. That that Baptism that is absurd in Gods Sight is not from Heaven, then I deny the *Minor*; and you have not proved it: For your second Syllogism, and all that depends thereon, do not conclude Infant-Baptism to be absurd to God, or in his Sight: For your Second Syllogism runs thus:

If it be absurd or against reason to Baptize Persons asleep or dead, then it is to baptize Infants; but it is absurd to Baptize Persons asleep or dead: Therefore it is absurd to baptize Infants. All which may be granted, as absurd signifies contrary to mans Reason, and yet proves not at all that it is so in God's Sight: But taking absurd for what is foolishness to God, and contrary to his Wisdom, both *Major* and *Minor* may be denied. The *Major*, because to Baptize the dead or persons asleep, may be foolishness to God; and yet it may not be so to baptize Infants: Or it may be denied that any of them are absurd or foolishness to God. But the Consequence of the *Major* being denied, you essayed to make it good thus.

If the chief Grounds for the Baptizing Infants will as well justify the Baptizing Persons when they be asleep or dead, then the consequence is right; but so it is, you say: And explain your meaning to be only of Persons pre-instructed in the Faith, and that had believed the Gospel in general to be the Way of Life, and yet were Unbaptized. Now this is also vicious in both Propositions. The *Major*, for it will also exclude the Baptism of living Believers; for the chief grounds for baptizing them is found in such, though asleep or dead

dead before baptized; as they have repented, believed, professed Faith, are in Covenant with God, &c. And so it might as well be concluded that it's absurd to baptize them also: For no man will say that their being Persons alive or awake, are of the chief grounds of their being baptized; for then all men alive and awake, have some of the chief Grounds of Baptism in being so: And death or sleep doth not make them cease to be Believers, when they die in the Faith, or sleep in the Faith; much less makes it them to be out of Christ: And if it will exclude Believers too from Baptism, as well as Infants, to what purpose serves it with all its twelve Instances. But besides, that we may shew considerable differences between Believers unbaptized asleep or dead, and Infants to be baptized being alive, that will hinder them from being equally absurd even in mans sight. As, between an unbaptized Believer asleep, and a living Infant, in this, that the one may be easily awaked and be in a posture to understand what is done; and it's meet that in subjects capable of understanding, the subject should be in the best disposition they are at present capable of; otherwise you may as well baptize a professed Believer as rationally asleep as awake: But an Infant cannot so soon or easily be brought to a capacity to understand.

Again, with reference to death, though all the Pleas for Infant-Baptism mentioned by him, may be found in a sort in persons that have believed being dead: Yea, and what is mainly pleaded for living Believers too, as we said above, yet there are considerable differences between living Infants, and unbaptized Believers dead. I shall set down briefly his Parallels, and shew what exceptions there are against them, or differences between them; making the Consequence of his *Major* in the third Syllogism also invalid. The Heads of what he propounds are these:

1. *They are alike in Covenant with God, or his Covenant belongs to them.*
2. *They equally need admission into Gods Kingdom by being born of water,*
John 3. 3.
3. *The unbaptized Believers may as well as Infants be accounted among Disciples.* And;
4. *The Kingdom of God may be said to be of them, as well as of the Infants.*
5. *They may be said to be holy as well as they, yea and rather than Infants.*
6. *They may be alike Gentiles: Or,*
7. *Have been touched by Christ to impart some blessing to them: Or, be*
8. *Of the Church: Or,*
9. *Of the Family: Or,*
10. *Not forbidden to be baptized the one more than the other; nay the dead are rather said in Scripture to have been baptized, in that the Apostle speaks of some baptized for the dead, but never of Infants baptized.*
11. *They are redeemed by Christ too: And,*
12. *Cannot ponere obicem, put a Bar, or make opposition against their Baptism.*

All which will agree to living Believers too, and such as have actually repented and professed Faith, and are chief grounds divers of them, of their Baptism too: yea, in the twelfth and last, they have the advantage of living Believers, for they possibly may *ponere obicem* too, or put a Bar against their being baptized, so as the dead unbaptized Believers cannot: And so his Argument will conclude against them too as well as against Infants. But yet, as there is one Difference between living and dead Believers, in that the one understands what's done to him, and not the other; which yet is not by itself a chief ground of their being baptized; for that also may be found in Unbelievers that they understand what is done to them, and to what end, or may be made so to understand it: So there are divers considerable Differences between unbaptized Believers dying and living Infants, as well as living Believers. A. to say:

1. There is not the whole Person to act upon in the deceased Believer as in the living Infant; and it's more rational to seal up a small Purse with a Jewel in it, though less, for the use of any Person, than to seal up a bigger for his use, when the Jewel though greater is gone, whether that Jewel gone be in his hands for whom it was to be sealed up, or otherwise stolen and lost. There is in the dead Believer but the Carcase of him that is in Covenant, in the Kingdom, Church, Family, &c. but there is the whole Man in the Living Infant; and *a living Dog is better than a dead Lion*, Eccles. 9. 4. Any wise Man will make more account of, and take more care of a little Cask full of Wine, than of a greater when broken and the Wine spilt out.

2. Nor is it so rational to act out of time as in it; to seek to enter a Place when the Doors are shut and lockt up not to be opened again, and when the Doors are newly opened. Death shuts the Door against all admission into Gods Kingdom, as to any door whereof the Keys are entrusted with men; but they use to be open in Infancy, as appears in *Gen. 17. 12. Deut. 29. 10, 11. Mat. 19. 13, 14.* And I know of no order from the master of the House now in Infancy, to keep them shut against them.

3. Nor is it so rational to do what we find few or no wise men to have done, as to do what we find many good and wise men to have done. We find sixty ~~fix~~ Bishops at one Synod judging it meet to baptize Infants, and they in the early times of the Church; besides, many and many in all Ages since: But we find not any two or three to have so judged and determined for baptizing Believers either asleep or dead. And we are counselled to walk in the ways of good Men, and to keep the Path of the Righteous, rather than to walk in paths where we find none such to have gone, *Prov. 2. 20.* Nay and much more.

4. It is not so rational to admit into the Church of God, such as we never find God to have taken in or admitted by any Ordinance of his Appointing, as to take in such as we find him to have ordered to be taken in: but we never find God to have admitted, or to have given order to men to admit any person after they were dead, not admitted and taken in by ~~the~~ same Ordinance

before, as we find him to have admitted Infants thereunto.

But whereas he saith, *There is more in Scripture for baptizing the Dead, than for baptizing Infants as to expresse mention thereof;* I shall particularly note two things to that.

1. That the Apostle saith not, that there were any dead persons baptized. The words in 1 Cor. 15. 29. are not *οι βαπτίζουσιν οι νεκροί* but *οι βαπτίζουσι υπερ των νεκρών*; not, what shall the dead that are baptized do, but *what shall they do that are baptized for the Dead*: Or, as *Pusey* would have it, *super Sepulchra*, over the Graves. But I understand it otherwise, as it may appear by *Tertullian*, rather that some being sollicitous of the Souls of their deceased Friends were baptized for them; as he saith, *Annua die, Calend. Sc. Februarii*, once a year, on the Calends of *February*: which they conjectured to have been the day of Christ's Baptism: yet it was not, as Mr *Grant* saith, *like the Godfathers acting now for Infants*: For neither was the dead baptized then (as he mistakes himself) but others for them; nor are the Godfathers or Sureties baptized for the Infant now, but the Infant for it self; though they undertake to see to the Christian Education of it afterwards. But

2. If he say the dead were baptized there by Proxies, inasmuch as those that were baptized, were baptized for, or instead of them. And if he will have the terms in his Syllogisms understood in such an extent, when he speaks of dead Believers baptized, then I shall turn his Argument against himself, and deny the *Minor* of his Second Syllogism, *viz.* That it's absurd to baptize the dead, and put him to prove it: For I pray let it be minded, that the Apostle doth not in the least say or signify in his mentioning it; That either God or he did judge it to be absurd, except in case the dead should not arise; otherwise he puts no more absurd upon it, than he doth upon their own standing in Jeopardy every hour, or his fighting with Beasts at *Ephesus*. If he object that the Apostle sayeth, *What shall they do that are baptized for the Dead?* speaking of it as other mens Acts or doings, not his or his Brethrens, implies that it was not the approved practice of him or any approved Believers. I answer, That it will not follow thence, no more than that he disallowed them that were fallen asleep in Christ, because he saith not there *We*, but *They*: Then they that are fallen asleep in Christ are perished, v. 18. Or, that he disallowed as evil and absurd those that had wives, or that wept, or rejoiced, or bought or used this World: Because in 1 Cor. 7. 29. he saith not, it remaineth that we that have wives be as if we had none, or we that weep as though we wept not, &c. but in the third Person as of others distinct from themselves: *Let them that have wives be as if they had none, and they that weep as though they wept not, and they that rejoyce as if they rejoyced not, and they that buy as if they possessed not, and they that use this World as not abusing it.* He signifies indeed that he did not so, or that divers others did not so, but shews no dislike of, nor suggests any thing against such as did so, as if they did absurdly and faultily therein. If he say, but the laying aside that custom shews it to have been absurd: He will as well condemn their feasts

feasts of love and kifs of charity, which (as to the former thereof) he saith is yet used; for it is certain they also have of a long time been difused, and so some other things then in use in the Apostles time, as that in 1 Cor. 14. 26. *When ye come together, everyone hath a Psalm, hath a Doctrine, hath a Tongue, &c.* Now if that practice of Baptizing for the dead be interpreted as if the dead were Baptized and that appears not to have been disallowed of God, or of the Apostle as absurd, it quite overthrows also the *Minor* of his second Syllogism; and so again makes all his Argument void, and such as may be turned upon himself: but it is not absurd with God to Baptize the dead; ergo, neither is it so much less to baptize living Infants: Though I might add also that;

5. He mentions something as chief grounds of Baptism of Infants that none mentions as he lays them down; as firstly, That they are not forbidden, or that they cannot *pervertibunt* or make resistance, no, nor what he falsely fathers upon me in his Treatise, viz. That *Christ's teaching the Infants in Matth. 19. 10 passeth blessing on them untill Infants be Baptized*: For I said no such thing, but touching them in such a way as with imposition of hands and prayer to bless them, and without declaring that the Kingdom of God is of such, signified, that his Church-state appeared as like to them, and that they (by *Mr. Gr.* own way of reasoning) have the same as those who were before he that goes before the laying on of hands, in *Matth. 23. 13* if you *Mr. Gr.* in essaying to prove that Christ so toucht some dead persons as to be able to bring to them, fails egregiously; for he did neither so, nor with such circumstances, touch the Damself in *Luk. 8. 54.* nor much less the young man, in *Luk. 7. 14.* whose Coffin or Biers only he toucht, and not himself; so that all his parallels, or (as the Printer more rightly by a mistake) his parable is exceeding lame.

6. I have said enough, to shew the vanity of this Argument; But yet that He and his admirers may see how they are deceived with Fallacies, I shall view how he concludes it, and so to this Objection of his own propounding; That by this way of reasoning he would prove the Circumcision of Infants to have been absurd; He answers not at all: And indeed not at all, or to no good purpose; for, saith he, *Gods command to do it, takes away all absurdity*, which is a meer prevarication from the business: for his question at the first was, Whether Infant Baptism is from Heaven or of Men. The sense of which is, Whether it was commanded or ordered of God, or had God for its Author; his answer is, no, and his reason was, because it is absurd and contrary to reason. So that it was the absurdity in the thing it self, as considered apart from Gods commanding, or not commanding, that was the *Medium* made use of, to prove that God did not, nor did command such a thing: now he himself confesseth, consider the thing in it self, and compare it with Circumcision of Infants, as considerable in it self, and the same or like absurdity might be argued against that; for they also were as incapable to know the Covenant, or were no more in Covenant with God before Circumcision than dead

dead Profelytes dying when ready to be circumcised and the like; and yet notwithstanding such absurdities to humane reason God commanded Circumcision of Infants, and it was from Heaven, and the absurdities according to his way and rate of arguing in the thing it self hindred it not; and so by consequence it follows that none of the absurdities he pretends to find in Infants-Baptism (were they such as he indeed imagines but fails in his proofs of) are a sufficient *medium* to prove that this may not also be from Heaven, that is, be commanded and approved of God: yea, suppose Infant-Baptism not commanded of God or approved by him, yet seeing the absurdities in it cannot be the reason of Gods not commanding it, (for he grants that as absurd things in themselves have been commanded, as Circumcision of Infants; yea, and that had God commanded baptizing the Dead, which is the Absurd he compares it with, he might have done it, and then it had been no absurd thing) it follows that the supposed Absurdities in it, can be no good evidence that it is not commanded of him, or that it is not from Heaven; and so he hath tript up the heels of his own Argument by that concession. It's only his Command that takes away the absurdity; not any absurdity in it that hinders it from being, or evidenceth it not to be his Command. His Beginning was to prove from its absurdity, that it is not of God; and his Conclusion is, that it is therefore to be looked upon as absurd, because God did not command it: As the Poet saith,

Amphoram

Instituit, currente, not à tandem urceus exit.

A doughty Argument he did intend,
But nought at all comes of it in the End.

He had as good or better have said at the first, God hath no-where commanded it, and therefore it is not of God; and so have spared all his needless proofless Argument, in which he hath done just as if some *Sadducee* of old had undertaken to prove, that the Doctrine of the Resurrection of the Dead is not from Heaven, or no-where delivered of God in *Moses* Law or Writings; because of the many Absurdities that would follow upon it; and then being put to it by some that would shew it to be no more absurd, than the Creating of the World out of nothing, or hanging the Earth upon nothing, should say, It's true; but God hath revealed that in the Law of *Moses*, but he hath said nothing of the Resurrection of the Dead there, not a Syllable of that; nor was there ever one Instance given in all the World, that the Body of any Man dead and rotten, was ever raised again; and therefore, though the Creation was, yet the Doctrine of the Resurrection cannot be of God, nor can be any thing revealed by him in the Writings of *Moses*.

Spectator

Spectatum admissi risum teneatis amici.

Oh Friends, who are admitted to this sight,
Lift up your Voice, and laugh with all your might.

For here you have verified that other Verſe.

Parturimus Montes, natusq; est ridiculus Mus.

The Mountains lift and heave as if some house
Brake forth from thence, and lo ! a silly Mouſe.

Well, our paſſage now is open, the Monster at the Door is down, and we may go in, and perhaps by a good Judgement find Infant-Baptiſm ordered and warranted of God in the Holy Scriptures; as Chriſt found the Doctrine of the Reſurrection there, though the Great Abſurdiſts the Sadducees could not find one word to that purpoſe in the Writings of *Moses*. And therefore, though it had been well done of Mr. *Grant*. (and I wiſh he had done ſo well) to have let what he hath ſaid in this Argument have ſerved the turn for ſhewing the Inſufficiency of my Book: he having herein he thinks worthily counter-argued the moſt important matters of it: For then I ſhould not have needed to have ſpent any more time or labour thereabout. Yet ſeeing he hath conceited and told his Readers, that *He hath diſcovered great and dangerous miſtakes therein*, I ſhall, God willing and inſpiring me, ſee what he answers to it, for I ſuſpect his Honesty: And ſo paſs we to

The Reply to Mr. Grantham's Answers to my Letter, or little Book.

IN his Entrance into which he endeavours firſt to make good his Second Title-Charge, viz. *That I miſtook about the occaſion of my Writing*; becauſe *He did not ſay in his Letter to me, that Infant-Baptiſm had its Original from Rome*.

Reply. The matter is not great whether he ſaid ſo or no, ſo long as I did not charge him with ſaying ſo. He ſaid, *What gave me ſufficient occaſion to write as I did*: For he ſaid: *Rome would not well be deſerted, while we run to her in the Weſt rather than to Jeruſalem in the Eaſt, for direction about the Sacred Ordinance of Baptiſm*. From whence I collected, that he therein implied that men run to *Rome* for Infant-Baptiſm, and that it is condemned by what came from *Jeruſalem*: No miſtake I ſuppoſe in that. To which I added of my own, That I was diſſatisfied therein, finding nothing againſt, but rather

for Infant-Baptism in what came from *Jerusalem*; and that I thought I might say, that he could not prove that Infant-Baptism had its Original at, or from *Rome*; or was any invention or introduction of theirs: but rather I judged that it had its Original at or from *Jerusalem*; which was my Proposition occasioned by his saying as above, and therein opposing *Rome* to the right Original place of Gods Law and Ordinances, *Isa.* 2. 3. The Opposition wherein must be less apt, if he look not upon *Rome* as the Original or Fountain, whence what he conceives to swerve from Gods Ordinance issued. I could not rationally think, that he did charge us in these Nations that have renounced the Church of *Rome* even in Baptismal Additions and Corruptions also, (as of Salt, Cream, Spittle, &c.) in that his saying, with practising any thing therein merely in conformity to *Rome's* present practise; but that he rather intended in that Opposition to impeach the Original of what we practise therein, as if *Rome* and not *Jerusalem* was the right Mother and Parent of it. Had he named *England* or *Genevab*, instead of *Rome*; or opposed *Rome* to *Germany*, or *Holland*, there had been less cause to think that he spake of its Original: But *Rome* being looked upon by us Protestants as the Mother of Harlots, and of the Abominations of the Earth, and he opposing *Jerusalem* in the East thereto; I thought I might well propound the *Thesis*, or matter, that I would discourse of, as occasioned thereby, in such terms as I did. He had no cause then here to fault me, but himself rather, as the true and causeless *Quibler*, upon my Book, called *Run from Rome*: But I am glad that he disclaims *Rome* from being owned by him as the Original of Infant-Baptism; for then I hope we are unjustly charged by him for running to *Rome* for it, & there is the more hope that he may be induced to own its descent to have been from *Jerusalem*. I hope he will not be offended at me again, if I say, That in directing us to *Jerusalem* for Direction about that Sacred Ordinance, he meant that that was the right Original Place of its right Practice, and not that he thinks the Baptism now to be practised is best to be found there now, as in its present State, it is possessed by *Mahumetans*.

He tells me, that *He is persuaded that had not Rome, England, or other Nations received Infant-baptism, I would never have thought of it from any thing that the holy Scriptures speak concerning the ordinance of Baptism.*

Reply. That may be, and yet we not run to *Rome* for it; or derive it, or our practice of it thence: it may be from *Jerusalem* for all that, for neither do I think that he would ever have thought of Womens admission to the Lords Supper from any thing the Scripture speaks concerning it, had no Nations under the Christian profession for these sixteen hundred years ever practised such a thing, and yet it follows not that we run to *Rome* for that. I should it's likely rather have suspected my own judgement, had I apprehended the Scriptures to favour such a thing, than to have condemned the practice of the Churches of Christ for so long a time, and argued them to have been guilty either of so great blindness as not to see, or of so great unfaithfulness as not to take notice of, and practise such a thing if seen by them: But when I see that in the Ancient Churches it was practised, and reputed by them as,

an Apostolical Institution, and that it hath been ever since continued in the Churches of Christ, and find also that the Scriptures favour and approve it as, or more, plainly than the admission of Women to the Lords Supper, and that nothing brought thence by the Opposers of it doth by any fair inference conclude against and condemn it; I think I do better to judge charitably of the Ancient Christians, and of those sixty and six Bishops of *Africa* in Saint Cyprian's time, and of all those other holy men in all ages, not only since, but also before, that allowed it, (as before Cyprian's time, *Origen*, *Irenaeus*, *Justin Martyr*, *Clemens Romanus*, *Dionysius*, &c. and since then *Ambrose*, *Augustin*, *Jerome*, *Chrysostome*, and I know not how many more, none of note then condemning it, except one *Tertullian* who also greatly erred in other things: nay, nor did he absolutely condemn it neither, but only persuaded to a delay of it as better; for in his book *De Anima* he also approves it) than without good and clear demonstration to condemn them of Error, and to joyn with some fewer persons of a lesser standing, and guilty of sad and dreadful miscarriages and confusions. I think we should in some cases *inquire of the former Ages, and prepare our selves to the search of their Fathers*, Job 8. 8. and be wary of removing the ancient land-marks which our Fathers have set, Prov. 22. 18. and 23. 10. except we can plainly see that some have removed them from where they were set at first, without good authority for their so doing. I think the Protestant Churches in their Re-forming, did well to have a Charitable respect to the first Primitive Times; especially while the Church labouring under Persecution, to bring forth Christ in the Knowledge and Government of him in the World, was like a Woman clothed with the Sun, and having the Moon under her Feet, and a Crown of twelve Stars on her Head. Though I acknowledge that some corrupt Doctrines and Practices did creep in very early, as appears by the Scriptures themselves; but that this was one of them I do not find: were I clearly convinced that it was, I should speak no more for it. As for his Conclusion then, that my Discourse was Foundationless, and grounded on a gross mistake of his Words, because from his faulting Men, as running to Rome in the West rather than to Jerusalem in the East, I undertook to prove Infant Baptism rather to be a Babe of Zion, than a Brat of Babylon; I leave it to impartial Men to consider the Truth of it, and judge as they see cause: especially if also they consider, that it's manifest that he denied its Original to be from Zion; and that my Discourse was mainly taken up with endeavouring to assert that, and not one whole Leaf of it was spent in disproving its Original to be from Rome, but as the Evincing of the other destroys that.

He tells me, that *He need go no further than my Book, to shew that Confusion did attend the Introduction of Infant-Baptism. For Tertullian doth certainly dispute against it*, (though he will also refer me to Mr. Danvers Treatise of Baptism) &c. But I do not find him making this good out of my Book: (though if that shew it sufficiently, I shall not need to seek it in Mr. Danvers too) *Tertullian's* Disputing against that Subject, as unfit for that Ministration,

is no sufficient Evidence of any Confusion attending its Introduction; for neither proves it that it was but then Introducing (seeing he used no such Argument against it as that it was some late Innovation) no more than his Disputing against, or Disswading Second Marriages, proves that they also were first Introduced in his time. We find Infant-Baptism owned and approved by those that lived more than half a hundred years before his time, as by those whom we mentioned before; as also by *Hyginus*. And if the Disputing against a Point by one Learned Man of many (and that too by no very sound Arguments) be an Evidence of Confusion attending it; what Point of Christianity hath not been attended with Confusion? then I am sure not the Denial of Infant Baptism, for many have disputed and do still against that: and if the *propounding a Question* or Apprehension of some one man or more to *Cyprian*, or, *the Debating it in a Synod*; as whether Baptism might be lawfully administered before the Eighth Day be a sufficient indication of Confusion, then no man may propound a Question about any thing, especially to be debated in an Assembly of Bishops, for fear of being an Author of Confusion: Do no body ever propound Questions among you Antipædobaptists, or do you never Argue and Debate of no thing in your Assemblies? or, if so, doth that argue you guilty of Confusions? That some eminent Christians contended with *St. Cyprian* and others about the Baptism, and Rebaptizing of Hereticks, I have read; but that there was any contention with him by any such about the time of Baptizing Infants I find not: But it's pitty *Mr. Gr.* was not then born and made Chairman in that Synod of Sixty Six Bishops; for he thinks he could have ordered them better than they ordered themselves, and would have pronounced that *the time of Baptism, is the time of Conversion*. But I fear me that time (though more discernable in those that turned from Judaism or Paganism to Christianity, yet) among persons brought up from their Infancy in Christian Instruction, would be as hidden to the Baptizers, or more than any other time, that *Grotius* saith is undetermined; no certain time would that way, I fear, be set for the Administration of Baptism, but it might occasion more Confusion. Can you tell me, I pray, at what hour, or day, the young ones that belong to your Companies are first converted? or, when they are first fit for receiving Baptism upon that score that you can Baptize them just on that day? I fear, not. He tells me, *I cannot resolve my self on what day, month, or year, Infants ought to be Baptized*: But I believe I may, much sooner than he can tell me what time the most that he Baptizeth were first converted: for I can tell him they may and ought to be Baptized when they are called or offered thereunto, be it on what day or month soever. But from the Premises he infers, that *If this be not Confusion for one to say, They ought not to be Baptized before the eighth Day, another that they ought a third can assign no day: & a fourth, that they ought not to be Baptized at all, he knows not what is*. But I pray, Sir, did you find this in my Book that you said you need go no further than that to shew the Confusion that attendeth it? I trow not: but an agreeing Determination of the whole Synod

yet every touch is not a Laying on o. Hands, nor may be so called. He did not only touch them with his Hand, with one hand, as often he did in Healing; as may be seen in *Mat.* 8. 3, 15. and 9. 25. *Mark* 1. 3, 31. and 5. 41. and 7. 32. and 9. 27. *Luc.* 5. 13. and 8. 54. no, nor is it said, He laid on his Hands on them and healed them, as sometimes he did, though more rarely: but he laid his Hands on them and blessed them. And therefore I wonder, that ~~from~~ from the word Touch, though manifest by other places to have been by Laying on his Hands, (though that Phrase of Laying on his Hands, I find that *Th. Grant.* in his speaking hereabout, cares not much to touch at) he should so boldly and groundlessly affirm, *That it was either at such a time, or on the occasion of his Touching others,* when there is no mention of his Healing them, or of their need of healing, either before, or in, or after, his touching them; nor any mention of healing any by touching them near that Action; nor of his touching any with prayer and blessing them, but these only; nor of his blessing any else so solemnly, except his Disciples in *Luc.* 24. 50. on whom it's true that he did not lay his Hands, and I was aware of it too, but only lifted them up; though I did not so warily express that Difference as I might have done: but so as I gave some occasion to think that I meant, or said, that he blessed them also with laying on of his Hands; though I did not either so say or mean. But let those things be minded that I have said, in which this Action of our Saviour toward these Infants was not to be parallell'd with any other mention of Christ's Touching any else, both in respect of his Actions accompanying it, and his Instructions following it: and it will be sufficient to evince that it was no such ordinary Touch as *Mr. Grant.* would have it to be: and so that my retorting his Argument from *Heb.* 6. 2. upon himself (as if it directed only to baptize real or professed Believers, and excluded Infants, because Baptismes follows after repentance and faith) was pertinent; though in truth I apprehend also contrary to his fancy, that every of those six things there mentioned (if we take Baptism as he would seem to take it for Baptism with Water) is of larger extent, the following than that which goes before; as to say, there are more that may be said to believe or have faith towards God, than who have repentance from dead works: For those Righteous ones that need no repentance, *Luc.* 15. 7. whether Men or Angels have, and have need, of faith towards God. Again, Those that neither repented nor believed, at least such as we cannot prove that they did, have been baptized; for all the People were baptized of *John*, *Luc.* 3. 21. but that all the People either repented from their dead Works, or had faith in God, I am sure he cannot find. And if those Infants brought to Christ were not baptized, then the laying on of hands extended to persons not baptized; as also it might in some that were healed. And I am sure, more shall be raised from the dead, than either repented, or believed, or had Baptism or Laying on of hands; for all shall be raised: and yet more shall incur the Eternal Judgment, than shall be raised from the dead: as both the Angels, *1 Cor.* 6. 3. *2 Pet.* 2. 4. *Jude* 6.

and those Saints that shall be only changed, 1 Cor. 15. 51, 52. 1 Thes. 4. 15, 16.

I said by way of *Parentthesis*, that we read not of the Baptism of Christ's Apostles that Christ blessed, any more than of the Baptism of those Infants: to prove the contrary, he quotes *Joh. 1. 35.* and *v. 4.* (I suppose it should have been 40.) *Act. 1. 4, 5.* 1 *Pet. 3. 21.* but in none of those places find I one word of the Apostle's being baptized in Water, of which was the Discourse. *Joh. 1. 35, 40.* tells us; That one of them was *John's* Disciple before he was Christ's; namely, *Andrew*: and that he might be, and not baptized, if, as *Mr. Grant*, after implies, *πορεύμασθαι*, to make a Disciple was one thing, and to Baptize another following matter: For then between those two possibly Christ's Acquaintance and Call might intervene. *Act. 1. 4, 5.* saith not that *John* baptized the Apostles: the Words are not, *John* indeed baptized you with Water, but leaving out the Word *you*, it's only said of him, *John* indeed baptized with Water: so that our Lord omitting that Word [you] it may rather be made use of to the contrary. Nor will *Peter's* Saying, *Baptism* doth now save us, evince it: because he adds, *not the putting away the filth of the Flesh*, (which may agree to the Baptism by Water) *but the answer of a good Conscience through the Resurrection of Christ from the Dead*; & that, I think, *John* could not baptize them with. For neither was the Resurrection of Christ from the Dead known to, or preached and baptized into, by *John*; for had it, surely it would not have been so strange a thing, as it was to the Apostles so long after *John* was dead; as it was, *Luc. 18. 34.* Nor did *John's* Baptism I think reach the Conscience, but Christ's by the Holy Ghost, *Heb. 9. 14.* & with that without question the Apostles were baptized, whether with *John's* or not. But it was not my business, to deny that the Apostles were baptized with Water, but to shew that we find no more express mention of it in the Scriptures, than we do of the Baptism of those, or any other Infants; against which all his Proofs are inconcludent: but enough to that.

Come we nextly to the Commission in *Mat. 28. 19.* which he saith, *will never prove that Infant-Baptism had its Original at Jerusalem; if it do, he never saw the like*: and why? *Because*, saith he, *the Persons there appointed to be baptized were to be taught, or to have the Gospel preached to every Creature of them.*

Reply. Well, suppose it be so, the Persons to be taught (or disciplined rather) are all Nations, and every Creature of them, are to have the Gospel preached to them; and if Infants be not some of every Creature of the Nations, I never see the like: Yea, and some such Creatures too, for whom there is Gospel. Had *Mr. Grant*, learned that one Lesson, to become a Fool, that he might be made wise, as those who think themselves wise, are counselled, 1 Cor. 3. 18. he would not reason after this sort; and when Christ bids preach the Gospel to every Creature, exclude so many Creatures as all Infants, as if they were not Creatures. Had he learned to receive the Kingdom

Kingdom of God as a little Child, he would not upon such a Reason exclude so many little Infants from it: For here is nothing put upon the Nations as to discipling, teaching, or preaching, but upon the Apostles and Disciples only; and they could preach and teach the Word of the Lord, to all, in any house, Children and others; whether they at present could understand it or not. The foolishness of Preaching committed to the Apostles, and practised by them, might have as absurd things in the sight of Men in it as that: might it not seem as, or more, absurd for God, to bid the Prophet prophecy to the Mountains of *Israel*, and to the Hills, and Vallies, and Rivers; as we find he did in *Ezek.* 36. 1, 4, 6. ? When *Zachary* at the Circumcision of the Baptist, blessed God, he spake to the Child expressly, and said; *Thou Child shalt be called the Prophet of the highest, for thou shalt go before the Face of the Lord to prepare his Way, &c. Luc.* 1. 76. Did not *Zachary* teach or preach glad tidings there expressly to the Child, whether it understood then what was said to it or no, matters not; I am sure his Speech was directed to it: Yea, and he told it what Gospel it should preach too in the following words in its due time; and could not the Apostles speak to Infants think we as well as *Zachary* could to that Infant? And when the Disciples were to go into any house, they were ordered to preach peace to it: *Into whatsoever house ye enter*, said Christ to them, (wherein is included whether there be Infants in it or not. And it's strange if they never entred into any house wherein there were some Infant or Infants) *say, Peace be to this House.* Now by *House* is meant familiarly the Household, and so it is there, and not the Walls: And *Peace* in the Scripture-Language, includes all good and blessing from God, and is the Sum and Substance of the Gospel; which is therefore called *the Gospel of Peace*, and *the preaching of Peace* by *Jesus Christ*, *Ephes.* 6. 15. *Act.* 10. 36. as in *Isa.* 52. 7. *How beautiful upon the Mountains are the Feet of them that bring glad tidings, that publish peace?* That was the Sum of the Word sent of God to the Children of *Israel*; and that was afterward sent to the Gentiles. Christ came (saith the Apostle, *Ephes.* 2. 17.) and preached peace to you that were afar off, and to them that were nigh. See also *Zech.* 9. 10. And it would be strange to think that only Infants, to whom Christ shewed so great respect, should be excluded that Salutation, Preaching, or Proclamation of Peace to the House. Here then is a preaching Peace, the Summe of the Gospel, sufficiently warranted to Infants also; and surely it might come upon them too as soon as any in the House, that entertained the Salutation or Preaching thereof, according to their capacity of receiving it; they being made Patterns to others, for receiving the Kingdom. God sent his Word to the Children of *Israel*, Shall we exclude the Infants of *Israel*, from being Children of *Israel*? Surely *David* preached to Infants also, and to every Creature, when he called upon all Creatures, to praise the Lord: and among them, said, *Both Young-Men and Maidens, Old Men and Children; let them praise the Name of the Lord, for his Name alone is Excellent; his Glory is above the Earth and Heavens,* *Psal.* 148. 12, 13.

See Sir, how that holy man preach to, and taught little children, Infants and every creature, though you think it foolish and absurd to preach to and instruct them; but the foolishness of God is wiser than your, or any mans wisdom, and in it there are many such absurd things to carnal Reason; there's a preaching not onely to Infants; but to persons unborn too, even to a people to be born have Gods holy Servants declared his righteousness, which is the great matter of the Gospel Revelation, *Psal.* 22. 30, 31. with *Rom.* 1. 16, 17. Yea, his power (which the Gospel is there also said to be) to every one that is to come, *Psal.* 71. 18. see also *Psal.* 78. 4, 5, 6, 7. and that also spoken of as an established Ordinance of God: thus the Prophets ministred to the Apostles, and to us in these last ages, *1 Pet.* 1. 12. and the Apostles to the ages after them, *Eph.* 2. 7. and God spake in *Berhel*, to or with us, saith the Prophet, *Hos.* 12. 4. I preach to, or teach you now by my Pen (yea, perhaps many that are now Infants, or unborn) though you now hear not being it may be many miles distant: but go we on.

He adds, that upon their being Baptized they are to be taught, &c. Rep. What taught before, and taught after too? well be it so, but how means he upon their being Baptized? our Saviour saith not, so soon as they are Baptized, teach them all things, though in persons capable of receiving, they may be teaching them then. Nor, I suppose, could *Paul* and *Silas* teach the *Jaylour*, and his household in that night they were Baptized, all things to be observed by them, *Act.* 16. That is to follow after as to the personal teaching them at convenient distances as the Baptized may be able and capable to receive, and so the Apostles have taught all men: even children too their duties which they are to learn and to observe as they grow capable. As the Jewish parents were to teach their children also after they were circumcised, though at that time not capable of learning, *Deut.* 6. 7. and .11. 9. *Psal.* 78. 4, 5, 6. But yet this also signifies that Infants are to be Baptized before they are to be taught their duties, as to any particular personal Teaching them; because the Teaching of them follows after Baptism, and is not before it.

He adds, Though μαθηταὶ do signify, Disciple ye, yet being truly rendred by Docete, it is such a manner of Discipling as is exclusive of Infants. Rep. That's not so; for neither is μαθηταὶ so truly rendred by Docete, Teach ye, because it confounds it with διδάσκειν, Teaching after added; whereas in it self, in the Greek text, it's very different both in word and in sense, and makes them that so plead for it guilty of what *Tho. Gran.* would falsely impose upon me, that is to say, of casting an aspersions upon Christ himself, and upon the holy Ghost, as if they did tautologize, as he saith, in saying Teach all nations, Teaching them. I make as clear a distinction between μαθηταὶ, Disciple ye, and what follows as is in this saying, Go Profelyte ye the Nations; circumcising their males, and teaching them to observe the laws of *Moses*; for as there the word Profelyte is the general comprehensive word for the whole business to be done; and takes in a preparative work to the other two, that is, the bringing in the Nations by perswasion to yield

Synod with St. Cyprian that they might be Baptized before without Sin. I know no body differs about any of these things, except you that deny Infant-Baptism, from them that assert it. Nor that the Scripture determines it any more than it doth on what day, month or year children should have hands laid on them as Christ laid his on some with Prayers and Blessings; so that here be doth but make Men of clouts, and then fight with them. But if you, Sir, cannot tell what is confusion if that be not: I will mind you what is, Even that that was acted at *Munster* about the Introduction of your way of Anabaptisme in *Germany* about Ann. 1533. when there were such strange pranks plaied, and so much mischief done, and to many lost their lives in the conclusion. I suppose you have heard of *John of Leyden*, otherwise called *John Backhold*, that made himself a King, and was for plurality of Wives, and kept the Bishop by force out of his Town, and many such-like doings of him and his party at *Munster*: if not, upon a little enquiry you may inform your selves of them; and therein what Confusion is. But beside that, are there not some Antipædo-Baptists that are for Dipping? others that content themselves with Sprinkling? some that are General Baptists, others Particularists, as they are distinguished from the Doctrines held by them? some for no Baptism at all, as the Quakers, who are also generally or very many of them against Infant-Baptisme? some for the Saturday-Sabbath? others for the Lord's-day Observation? some for the Feast of Love, others not? some for extream unction, or anointing the sick with Oyl, others not? some only for cold water, others allow it to be warmed? Yea, many of them are for divers Jewish rites and Observations (as those that live about *Wicken* and *Burwell*, in *Cambridgeshire*, and some others), others not. Are not here Confusions more than a few then among you? yea more and greater than among any other Sect or Party almost, so that you might be ashamed to talk of Confusions: but herein

Clodius accusat machum, Catalina Cethegum:

As the Poet saith, that is,

*One Faulty Party doth another charge,
In that wherein their own Guilt is more large.*

May I not well say here then, as our Saviour said some would say to him? *Medice cura teipsum, Physician heal thy self*: or to that Party, as our Saviour saith in another place, *Hypocrite, eijcite primum trabem ex Oculis vestris, &c.* Ye Hypocrites, first cast out the beam out of your own eyes, and then ye may see the better to pull the Mote out of your brethrens?

He asks, Why should Cyprian and his Sixty Six Bishops determine for themselves and theirs, that the time should be any time before the Eighth day, if none gave Occasion for such a Decree by their Opposition?

Reply.

Reply. Surely this is but a slender proof, that divers eminent Christians contended with him about the time when Baptism should be administered. For neither do I find that they determined what the time should be, but only that it might lawfully be, any time before the eighth Day; notwithstanding that Circumcision under the Law was not administered sooner: Nor doth their determining prove any opposition, much less by divers eminent Christians to the contrary. Some might scruple it and propound their Doubts, or Arguments for such an Opinion, without either contention or confusion. If Contests about a practice argues it to be unlawful or guilty of causing Confusion, what might be said then about the Apostle's practising Baptism upon the Gentiles without Circumcision? Was that a bad Practice, and guilty of Confusion, because it occasioned great Contests from and with the False Apostles, which were not laid down but by the Determination of a Council, *Act. 15.*? But a Council of sixty-six Bishops in such early times will not suffice unruly Spirits.

He considers how I deal with Tertullian; and that is honestly I am sure than he either deals with him or with me: For he saith, *His Arguments I mostly omit to mention, and what I do set down I greatly mistake.* I pray, Reader, mind here, and judge between us: I shewed that it was practised in his time, and that upon authority of Christ's Injunction, commanding little Children to be suffered to come to him; and shewed the weakness of his Arguings against it, as so practised. So that I pretended not to set down all his Arguments against it; but only what he objected against the Authority or Allegation of that Scripture for it: and thou shalt judge, whether I mentioned them all or not, and whether I rightly took or mistook them. To that purpose I will set down all that he saith upon that subject.

Thus then he writes: *Pro cuiusq; persona conditione, &c. According to the Different Condition, Disposition, and Age of every person, the delaying of Baptism (mark that he saith not the denial of it) is more profitable, (which agrees not with Mr. Grant. taking the day of Conversion) especially about Infants: For what need is there that Sureties should be put in danger, who through mortality may fail of their Promises, or through the growth of an evil Nature be deceived.* [That's one Argument respecting the Sureties, but not at all the Scripture-saying alledged for it, which follows] Indeed the Lord saith, *Forbid them not to come to me.* [There is the Scripture alledged for it. To which he answers] *Let them come therefore when they grow up; let them come when they learn; when they are taught whither they should come. Let them be made Christians, when they can know Christ. Why doth an innocent Age haste to the Remission of Sins?* There are his Answers to that Saying of our Saviour; and all these I mentioned, and shewed his Impertinency in. Besides which, he adds further; *That men will deal more w. rily in secular or worldly matters. Should Divine Substance be entrusted with one to whom earthly things may not be committed? Let them know to ask Salvation, that thou mayest seem to give to him that asks.* After which he passeth from them to persuade unmarried

unmarried Persons, as well Virgins as Widows, as being subject to temptation, to delay their Baptism; and tells us, that *Easter* and *Whitsontide* use to be the Solemn Times for Administring it, &c. Now it being upon his Arguments against it, as practised upon the authority of that Saying of our Saviour, that I expressly challenged him, and I mentioning all that had reference to that Saying, and omitting only what relates not thereto; judge whether I was faulty in omitting what I did, or if he be not therein a false Accuser: though it's not hard to shew also the Weakness of his other Arguments; for the failure by the Death of the Sureties, the Living Church Members may supply. Nor are the Sureties chargeable, in case they doing their diligence in taking care of their Education in the Christian Doctrine and Practice they will not be ruled; no more than the Jewish Parents were in like case, though that was beyond my business: and we know God did commit Divine Treasures to such, so far as the admission into his Kingdom and Covenant may be so called; though I think in neither case is it proper so to speak. And that Men do admit Infants to earthly Estates is usual: nor is there any precept from God that persons should first ask Baptism before it be Administred. But examine we the Truth also of his other Expression, viz. *That I greatly mistook what I set down*; which he would thus make good.

He saith, *Tertullian was not against Prayer to God for Infants, and therefore not against anything for which they were brought to Christ; but he opposeth their being brought under pretence of being made Christians by Baptism.*

To which I say, That *Tertullian* hath no one word to that purpose, as if Christ spake of their coming only to him to be prayed for: nor denies the Scripture to be rightly applied to their coming to Christ, or to his Church for Baptism. He saith not, Let them come to be prayed for, but not to be baptized; his utter Silence as to any such thing intimates his consent, that it was pertinently alledged to their being made Christians, only he would have them come more leisurely, and not make such haste: *Let them come when they grow up*; he retains the same *veniant*, or *let them come*; and signifies nothing of any mistake in the end of it by those that alledged it, but he would not have the *festinare*, make such haste, but take a longer time for it: which I say is a horrible Misconstruction of our Saviour's Saying; as if they should stay till they were grown up before they come to him, or be admitted into his Kingdom; and was rather that which the Apostles would have had, for which Christ was displeased with them. If *Mr. Grant*, was ever thoroughly baptized, however deep he was dipped in the Water, I am greatly mistaken in him: had his Heart been made clean by it, it would not have suggested so much deceit and falsehood to his Pen.

That we may not conclude that Infants are to be Baptized, because they were brought to Christ to be Touched and Prayed for, is a *negativum*, *Nihil ad rhombum*, or, *Nothing to the purpose*: For who only argues it from Christ's Touching and Praying for them? or, *That all Christ Touched and Prayed for may be Baptized without any more to do?* or, *all that the Ministers may Pray*

for?

for ? Doth not *Th. Grantham* speak herein against his Conscience ? For do I or any body argue that because Christ Touched and Prayed for Infants, therefore they may be Baptized ? He knows I did not, but that I also urged the way of Touching them, viz. By Laying on of Hands, and Declaring that of such is the Kingdom of God : But Mr. *Gr.* methinks is loath to touch at that Laying on of Hands when he speaks hereof, and therefore usually calls it a Touching, as if it had been but an Ordinary Touching, as in healing Bodily Diseases; whereas we find both in *Matthew* and *Mark*, That he Laid his Hands on them and blessed them, so as we never find he did to any else. Now though the Laying on of Hands is also a Touching, yet every Touching is not a Laying on of Hands : But of this more afterward. It's true, that we do not find that the Persons that brought these Infants to Christ did believe that Jesus was the Christ : Nor that Christ, nor any other by his Order did Baptize them : Nor that they that brought them were Baptized : No more do we read, That Divers Persons perceiving many to receive benefit by Christs Prayer and Touching, therefore brought Infants to him that he might Touch them and Pray, as he saith. That's as much said without book as any of the rest, nay and more too; for we never find any mention made of Christs joyning Prayer with his Touching in his Healing any: nor is it likely that these persons brought them for any such benefit, for we never find his disciples rebuking any for bringing any old or young to him to be touched for healing; but it's likely that they that brought these Infants believed Jesus to be the Christ, and that they were baptized, for we both read that all the people (generally) were baptized of John: see else *Math.* 3. 5, 6, 7. *Sec. Luke* 3. 21. and that John instructed them when he baptized them that they should believe on him that came after him, even on Christ Jesus, to whom he also pointed them and bare Testimony, *John* 1. 6; 7. 26, 27, 29. *Act.* 19. 5. And we find that there was a great apprehension among many that he was the Christ: as appears by their frequent calling him the Son of David, *Math.* 9. 27. and 20. 30, 31. and 21. 9. *Mark* 10. 47, 48. And crying *Hosanna* to him and calling him the King of Israel, and doing honours to him, *Math.* 21. 8, 9. *Luke* 19. 36, 37, 38. *John* 12. 12, 13. Yea, even strangers from Israel so owned him, as in *Mat.* 15. 22. *John* 4. 22, 42. Nor is Mr. *Grantham* honest to make this deduction as any of ours herefrom, viz: That Christ baptized no Infants, no not those that he took in his arms and blessed: neither appointed he any other to do it that we read of: Ergo, Infants are to be baptized. He knows in his own conscience that this prodigious consequence as he calls it, is no honest deduction, nor sounds any thing like to that which both I and others have made from the place; and therefore he cannot fairly conclude from the premises, therefore Infants may not be Baptized.

He asks, if I believe that the *ἐὰν μὴ τὺς*, *John* 3. 3. implies the necessity of Infant-Baptism, and tells me if I do I run to Rome indeed. Rep. I deny his consequence; for without going to Rome, I find *Tertullian* prove the necessity of Baptism thence in his book *de Baptismo*, wherein having repeated the commit-

fion for baptizing in *Matth. 28. 19.* he adds, *Huic legi collata definitio illa, Nisi quis renatus fuerit ex aqua et spiritu --obstrinxit fidem ad necessitatem baptismi*, that is; That definition added to the Commission, namely, that Saying, *Except a man be born of water and of the spirit, he cannot enter into the Kingdom of Heaven*, hath tyed up Faith to a necessity of Baptism; yea, and more fully and absolutely before that, so as to necessitate Infant-Baptism; (in case of death in Infancy at least) he saith, *Prescribitur nemini competere salutem sine baptismo ex illa maxime pronuntiatione Dominica, qui ait nisi natus ex aqua quis erit non habet vitam.* It is determined that none can be saved without Baptism, especially by that saying of our Lord, *Except One be born of water he hath not life*, which was also the general concurrent judgement, so far as I find of the ancient Christians before Rome was in so great request. Though I quoted it from Tertullian only as making against his own reasonings, when he said, *why doth an innocent age hasten to the remission of sins?* for therein is implied that mankind generally need a new-birth, what-ever Innocency is naturally in them to give them admission into Gods Kingdom. And so far indeed I do hold, that men (Infants or others) cannot (at least in an ordinary way) be members of the Kingdom of God, as it signifies the Christian Church, without Baptism; though as to eternal Salvation in the great judgement, I do not with Rome hold it necessary thereto, so as to put that upon others acts for Infants. His charging me then to be beside the true scope of the Text, and asserting that Christ speaks not to, or of, Infants in that place, any more than in *Luke 13. 3.* are bold and proofless sayings that he gives no demonstration of the truth of, nor declares he what is in his account the right scope of the place; his judgement in which may likely be as far from truth, as it is that there is a *Nisi quis* in *Luke 13. 3.* which is a manifest untruth, for it is not, *Except any one repent he shall, but, Except ye Repent, ye shall all likewise perish.*

Cyprians Decree we spake enough to before, and *Hyginus prudence*, in taking care that the children of the Church might not relapse to an Idolatrous education or course of life, will open no such gap to innovations upon pretext of prudence as shall need any man to shut it if well and prudently managed. Prudence is certainly a virtue to be exercised in the Church of God, and of great benefit where rightly exercised, as it is and must be necessary in judging of things expedient for the furtherance of the Faith or Preservation of persons in it, and of what is decent and becoming Gods Worship. The Prudent Man foresees evils, and hides himself, or seeks to prevent their falling upon himself or others; and so be it the courses taken in such cases intrench not upon Gods Laws and Commandments, but tend to the furtherance of men therein, they are to be commended and not condemned: though it is true, things well done, and brought in, may be abused, and some may pretend to order things Prudently, when they indeed do not. Certainly neither the setting up of the Altar by the two Tribes and an half at *Jordan*, upon the account it was set up; nor *Joshu's* causing a Chest to be made for receiving the Collections of the People for the repairing of the Temple, *Josh. 22. 12, 13, 26, 27.*

2 Chron. 24. 8, 9. nor any other such-like Prudential Constitutions, for the good and benefit of the Churches are to be faulted, although not expressly commanded of God; and is not the *Dedication of Infants to him by Prayers as soon as they be born*, of that Nature, which he saith they practise?

But in p. 3. coming nearer to our business, Mr. Gr. grants that *Infants were for some time before Christ took flesh admitted of God to outward Ordinances, as both Circumcision and Passover, and other rites of the Law*. Rep. That they were admitted to the Passover before they could go up in their Fathers hands to *Jerusalem*, I find not. Circumcision it is evident they were admitted to very young, but he shews us not any Law of God or Order of Christ for excluding them from all Gods Ordinances since the coming of Christ in the Flesh, as are now instituted in the Church: but he saith, *whether they were admitted by Circumcision may admit of consideration*, and therefore he demands, *Whether Abraham and Isaac were not in Covenant before Circumcised*, Rom. 4. 10. 11. 13. Rep. Though *Abraham* was no Infant when circumcised, and therefore the mention of him is not so pertinent, yet we may say, that the Covenant of God with him to be the God of him and his seed, was not sealed to him before Circumcision, though it was propounded to him before; and Men are not properly said to be under a bond or Covenant formally till the Bond or Covenant be sealed, though such a thing may be propounded and offered to a man before: and so we may say of *Isaac* and the Infants born in his house, bought with his money, and of the *Proselytes* and the Infants of *Proselytes*; and the *uncircumcised Manchild* might be said to *break Gods Covenant* (or make it void, as *דבר*, *irritum fecit* may be rendred) because by not keeping or having the condition to be performed by or in him, he also was without the seal of it, and it was as it were a blank to him; indeed Circumcision was not put upon the females, nor yet were they uncircumcised because not preputiate, they had no *praputium* or foreskin of their flesh to be cut off. I suppose it sufficed to them that they were the daughters of the circumcised, as seems to be implied in calling other women of other nations the daughters of the uncircumcised, *Judg.* 14. 3, 4. 2 *Sam.* 1. 20. Or else were usually baptized or washed, as possibly may be implied in that comparison of *Jerusalem* to a female Infant in *Ezek.* 16. 49. However the males were *federati*, or in Covenant only conditionally before they were *signati* or sealed, but absolutely and properly when sealed; so that I know of no advantage he had here, to insist on what he speaks of, *all Infants included in a Covenant made concerning Mankind in Christ from the beginning of the world to Abraham*, is no Scripture-language. I find no such Covenant mentioned, and therefore no need of any seal for it; only I read that God made a Covenant with *Noah* and his Sons, and all flesh absolute and unconditional, and gave no seal to be set upon them, there being no distinction to be made between one and other therein; only the Rainbow was and is a sign or token of it, *Gen.* 9. 8, 9, 10, 12. If Mr. Gr. find any other Covenant mentioned before that, let him produce it, or any Covenant said to be made in Christ but that with *Abraham* and his seed. *Gal.* 3. 15, 16. I find a promise intimately signified in Gods threatening the Ser-
gent

pent, that the seed of the woman should bruise his head, but that is not called a Covenant. Covenants & Promises are distinct, *Rom. 9. 4.* Every Covenant indeed is a Promise, or hath Promises in it, but every Promise is not a Covenant; and therefore his talk of a *Covenant that ceased not with Circumcision, and of its reaching Infants new as much as ever*, is all Scriptureless Language. The Mercy of God is indeed through Christ freely offered all, but not so as to take all into Covenant otherwise then as the Gospel is received, and its blessings are covenanted to be vouchsafed to those that are by it brought into the Church or Kingdom of Christ. God may through Christ shew mercy as he pleaseth to others, but onely the Children of the Kingdom are under his Covenant and its Blessings: *He that hath the Son hath Life, and he that hath not the Son hath not Life*, 1 John 5. 12. Yet I assert not that all or any Uncircumcised Male-Infants were damned, though I verily believe they were losers, and deprived of something considerable; because it's said, *The Uncircumcised Man-child hath broken my Covenant, he shall be cut off from his people*, Gen. 17. 14. And so I conceive it is with Infants not brought into Gods Church or Kingdom, they fall short of some benefits they might have, and that thence might proceed our Saviours so great indignation against his Disciples for hindring their coming to him, & asserting their interest in his Kingdom as the ground of their right to the blessing therein.

He asks, *Why I talk so much of the Seal, and not of the Seals in the Plural?* To which I say; That he might quickly have satisfied himself thereabout, had he soberly minded what I said: For it's evident that I spake only of Circumcision, which is also called *the Seal of the Righteousness of Faith*, *Rom. 4. 11.* And I learned in my Accidence, that it is the Singular Number that speaks but of one, as *Lapis*, a Stone: And so I deny not Infants the Seal; for the Supper of the Lord is no-where called a Seal that I know of, nor made any-where to answer to Circumcision as Baptism is. *Coll. 2. 11, 12.* He bids, *Let me shew him that Infants are any-where excluded the Lords Table, and he will easily shew me, that by the same Rule they are not to be brought to Baptism*: A Match. I think 1 *Cor. 11. 28.* *Let a Man examine himself, and so let him eat of that Bread, &c. and so of: as ye do this, do it in remembrance of me*, ver. 24, 25. If that do not, I know not what else doth: But that *St. Augustine's* Judgement, and the Practice of the Church in his time, in admitting them thereto might be right. Now let him shew me any such general Rule or Advice reaching to all Persons to be baptized, and not only occasionally addressed to these or those Persons in a grown State, and under ignorance of, and alienation from the Church formerly: one such Saying, as *Let a man confess his Sins, and profess Faith, and let him be Baptized*; and I shall either be of his Mind, and yield my self to be baptized again by him or some of his Friends; or else shall think that Infants may partake of the Supper also, notwithstanding that in 1 *Cor. 11. 28.* alledged to exclude them.

That *Deut. 29.* is against me in any respect I deny: for I only quoted that to shew that Infants in former times were admitted into Gods Church, Kingdom, and Covenant; and that it proves. And though Moises made that Covenant also with them that were absent, yet they did not then enter into that Covenant, as those there present with their little ones did, *ver. 10, 11, 12.* only the Covenant was established with them to be enred into, and observed by them in their times and places: And so it doth not inforce that persons unborn might be in Covenant without any sign or act on their part to enter them into it, or pass it over to them; but only that it was established with them, for them to enter into, and observe in their times and places: for the Covenant they were engaged to was no other than that which required Circumcision, and the Observation of all other Laws given them by *Moses*, respectively as they were or should be the capable Subjects of them; without which they brake or made void Gods Oath and Covenant, and deprived themselves of all the Benefits thereof. And so the Promise and Covenant that is now the ground of Baptism, and of the Observation of all the Christian Doctrines and Ordinances, is such as is tendred to, and submission thereto required of all persons far and near, and to all Ages to the end of the World, as that in which God promises life & happiness to men in listening to, & obeying it, and threatens curse and misery to the refusers of it, like that in *Jer. 11. 2, 3, 4, 5, 6.* Compare *Act. 2. 38, 39.* with *Act. 3. 25.* and *Mat. 28. 19, 20.* yea Christ himself is given, and in the Gospel is preached as a Covenant to that purpose, and all are required in all Ages to close with him, *Isa. 42. 6.* and *49. 8.* and *55. 1, 2, 3, 4.* and *56. 1, 2, 6, 7.* But persons are actually admitted into it by Baptism.

Mr. Grant. grants, That Children are of the Kingdom, but denies, that I say true in saying that they are to have Christ's Grace and Blessing passed over to them by external acts ordained in the Church.

Reply. If Children are of the Kingdom, as it signifies the Christian Church, State, and the Government of Christ therein, how are they of it if they never enter into it? That which is born of the Flesh is flesh; and if they may neither be born of Water nor of the Spirit (as he denies them both the Water of Baptism, and the Water of Instruction in the Word, and saith they are incapable of the Holy Spirit) how then can they enter it, or to be of it, I would fain know? seeing our Saviour saith, *Except any one be born of Water and of the Spirit, he cannot enter into the Kingdom of God, John 3. 3.* Or how will he make it out by the Scriptures, that Children out of the Church, the Infants of *Turks and Infidels*, are ever said to be of the Kingdom of God? That they may have Christ's Grace and Blessing made over to them by External Acts ordained in his Church, is evident from Christ's Acts upon them; yea, and that they brought them in pursuance of an Ordinance of God, *Mat. 19.* and praised in his Church, is evident too. For they brought them that he might lay his Hands upon them and pray. *Mat. 19. 13, 14.* He did lay his Hands on them and prayed and blest them. *Mat. 19. 15.* Mark 10. 16. Those are external Acts ordained & exercised in the Church for obtaining grace & blest.

blessings for, and conveying them to men. Prayer is so, *1 Thes. 5. 17. Ephes. 6. 17, 18.* And Blessing is so, *Numb. 6. 23, 24.* and the laying on of Hands is so, *Heb. 6. 2.* and that they who brought the Children were of the Church of *Israel*, there is no question: yea, and that they were Believers on Christ too is very probable, as we noted before. So that I appear not too bold hitherto in my Assertions.

He grants that *παις* is such in nature and kind, only excepts against me if by *παις* in *Mat. 18. 5.* I think an Infant to be meant.

Reply. Surely by such there too is meant such in nature and kind as that Child was which Christ set in the midst of them, whether an Infant or not; and that was the thing I brought it for. Nor doth his adding, that *He that shall receive such a little one in his Name receiveth him*, evince that it might not be an Infant; for it is no such absurd matter as he supposes, to say, that he that receives an Infant into the Church by Baptism, doing it in Christ's Name & upon his Account, receives him: For surely he is received in all things wherein his Name is received and esteemed by us; He and his Name are so near a-kin. And it's not any receiving a Child, but only that in which we receive him in his Name and with respect thereto, that he saith we receive him; and so every one that baptizes an Infant into his Name, upon the Account of him, or in love to his Name therein, truly receives him; though the Baptized in a sense also receive Christ of the Baptizer. Yea, so tender and so ing is Christ also to poor Infants, that he reckons kindnesse done to them in his Name a du upon his Account, as if they were done to himself; even as he that gives to the Poor, is said to lend to the Lord, *Prov. 19. 17.* And our Saviour will say in the day of Judgment, *Inasmuch as ye have done, or not done, kindnesse to one of the least of these my Brethren, ye have done or not done them unto me.* *Mat. 25. 40, 45.* and among those Kindnesse is mentioned *23. & when I was a stranger, ye took me in, or gathered me to you.* And the Word is the same that is used of the Servants gathering to the Church of God, *1 Cor. 12. 13.* And the same of which the Word *Synagoga* is derived; and may be very well extended also to a gathering, or taking into fellowship or communion in the Church of God, or Christian Assembly. As also the Word *ἐκκλησία* used for the coming together of Christians in the Church of God, is thence derived. And surely, Inasmuch as he saith, some of them at least, among those that shall be at Christ's Right Hand in that great day; and may very well be among those that he shall call the least of his Brethren, who is or ashamed to call us Brethren: and therefore let us all take heed we despise not one of them, and he saith, *23. & when I was a stranger, ye took me in, or gathered me to you.* I will say, *I was a Stranger, and ye took me in, or gathered me to you.* so that ye take not in such and such little ones, but only such as are of the Church or Kingdom.

He saith again, That they are of the Church, at that time of the number of the Saints, *1 Cor. 12. 13.* it is to be conceived, that they are of the Church, to participate with the Church in the Sacraments: That is, that they are such as are In-

Infants of Christians, are as much of the Church as the Infants of *Turks* and *Infidels*, which I think are Strangers to the Common-wealth of *Israel*, and from the Covenants of Promise, and are no-where that I know of, reckoned of the Church or Kingdom of God: But that our Saviour admitted those Infants, and signified that he would have such not forbid to be admitted to the Ordinances of his Church, as to some of them, we have before shewed; for such is Prayer, Blessing, and laying on of Hands, which follows Baptism now, and formerly was after Circumcision, and not exercised, that we find upon uncircumcised Persons. But our Saviour saith not only, that such are of the Kingdom or Church, but that the *Kingdom of God is of such*, as appertaining in some measure in its Privileges and Blessings to them; as it was in the Church of *Israel*; (whom we are bid to behold, *1 Cor.* 10. 18.) the Church or Kingdom of God belonged to them also, and they were Children of it, *Mat.* 8. 12. and 21. 43. though they could not partake of every Ordinance in it, they might receive Circumcision & be made of one body with them, before they could eat the Passover, or go up to appear before the Lord at *Jerusalem*; and they might share in their Prayers, Blessings, and Imposition of Hands therewith before they could pray, or bless, or lay hands on others, or understand what was done to them therein. And our Lord Jesus declares his mind here, that they should be admitted to come to him in such ways for his Blessing, as they are capable of coming to him in, without any distinction of Male and Female, as was made in Circumcision: there being neither Male nor Female in Christ Jesus as to admission into his Church, or right to his Blessing. So that that *τὸ τοιοῦτον*, such, will much make against the *Antipedobaptists*; especially, seeing it is *τὸ τοιοῦτον ἐστὶν ἡ βασιλεία τοῦ θεοῦ* of such is the Kingdom of God: for it mainly pleads them guilty of denying them the Kingdom of God, as it signifies the Christian Church-State, by denying them the Ordinance of Admission thereinto: as also such-like inferences as they draw from the Scriptures against Infant-Baptism, applied to, and drawn from, other passages thereof, would exclude them also from the Glorious Kingdom; as I afterward undeniably evidenced, as appears in due place.

He grants, That Christ did frequently take occasion to instruct his Disciples upon questions put to him; (yea, say I, and upon other occasions where no question was put to him as here) but he adds, That we know this by the Instructions he gave them: but that in *Mat.* 19. he taught them to bring Infants into his Church by Baptism, is a most vain Presumption; and that I might as well presume that he taught them other things, concerning their Admission to the Lord's Table, and prove it as soon as any man can prove the other.

Reply. We may know by the Instructions that he gave to his Disciples:

1. That he would have Infants come, that is, be brought to him: and where can that be to receive Blessing by external Acts, but in his Church? where two or three are gathered together in his Name.

2. That

2. That his Kingdom is of such, which Kingdom, as they may be suffered to come to Christ in it, or be hindered from it by men, is certainly his Church Congregate, and having his rule in it; and that is of such, even in nature and kind also, as he hath granted. Infants of Turks or Infidels are no-where said or signified, while under their Institution, to be of Gods Church or Kingdom, no nor can he shew that any unbaptized persons are accounted of the Church or Kingdom of Christ, as now ordered by him; and so it's no vain presumption to infer thence, that he instructed them to admit Infants into his Church by Baptism: wiser men than Mr. Gr. have thought otherwise of it, with respect to whom it becomes him to speak more soberly of such an apprehension.

3. We have this instruction too by his actions of Prayers and Blessing, and Laying on of his Hands, that it is his mind they should have his Blessing derived or conveyed to them by external acts of Ordinance, as we shewed already: if he can prove thence too, that he would have them admitted to the Lords Supper too, I will give him leave; but then I dare say he will prove they must be admitted first to Baptism, and so his Proof will not hurt us. That the *Apostles meant then to forbid infants at that time to be brought to the Church*, I said not; but that they forbade them to come to Christ, for that which was for them in the Church, I may say, and it is evident; and that their action had in it an intimation that they judged them not meet subjects for such acts of Christs Church or Kingdom, as our Saviours reproof and instruction thereupon plainly implies.

But let us hear what Mr. Gr. will have to be the reason of the disciples forbidding them: He tells us, *He truly thinks thus, that seeing their Master much busied they thought it not meet to add to his cumber.* (as he corrects it) *by bringing them to him to divert him from his business in hand to pray particularly for them.* Oh shameful shuffle! is there any thing looks like such a thing, either in the Evangelists relations of what went before; or in their action, or his answer to them? had that been it, they would rather have bid them stay till their Master was more at leisure, & would that have been worthy of such indignation from him against them? will he intimately fault our Lord to extenuate the fault of the Disciples? or read we of any extraordinary business he had in hand then, that the Praying for them might cumber him? which of the Evangelists hints any such thing? or speaks our Saviour any word to that purpose, as if he could take time well enough for it? No, no, his very anger, reproof and instructions all signifie that it was some mean, low, unworthy thoughts of Infants, and their unfitness for such acts of his Ministration, that was the great matter faulty in them; they shewed somewhat of that pride in conceit of their own fitness rather, and despising such little ones for their unfitness, as he was immediately before faulting in the Pharisees according to St. *Lukes* relation of it; and therefore he tells them that of such is the Kingdom of God, and so earnestly asserts by way of intimation their worthy receipt of it, saying, *Verily, verily, I say unto you, that whosoever shall not receive the Kingdom of God as a little Child,* (that

(that is, as a little child receives it, as I shewed in my Letter and other Book) *shall not enter therein*. Can we better know the disease than by the remedy prescribed or course taken to cure it? Their fault was in the main, and on the matter the very same with Mr. *Grantham's* and his Friends, that is, they thought them not meet Subjects for such sacred Acts, that they could not rightly and worthily receive the Kingdom in such administrations, that they that brought them for such administrations did as absurdly as if they had brought persons asleep, or dead to him: for them to correct such thoughts in them, and prevent them in others, Christ instructed them and us in such manner as he did. I appeal to all sober persons, yea, and to Mr. *Gr.*'s own Conscience, whether there be not great Evidence in Christ's answers, of the truth of what I say, at least, whether it be not far more probable than his frigid Conjecture, which he leaves therefore to judgement, as having nothing to say for it.

But whereas he *Stranges that not so much as one instance can be given of any one Infant Baptized in all the Churches planted by the Apostles, nor any hint of any such thing*: *Rep.* I ask, why is that more strange than that Infants having been Members of the Church of God, there should not be one clause in the sayings of Christ, or writings of the Apostles, to signify that Christ would have them left out of his Church, if indeed he would have it so; nay, but that he gave such clear hints to the contrary, as in the Infants so treated by him? or then that there is no instance of any one Infant refused, when they Baptized whole Households? or any such Argument used by the Apostles against the necessity of Circumcision, as that it would bring Infants into the Christian Church, who ought not to be brought in? when he gives me a good reason why none of those things are expressly mentioned I may give him some good reason of the silence in the other. That there were Children in the Churches, planted by the Apostles, there are divers Hints, as where they are said to be holy, 1 *Cor.* 7. 14. And where the Apostles give instructions to them to obey their Parents, which is fit for the least Infant that begins to understand anything: and the Apostle seems to write to them as Members of the Churches, he writes to, as well as servants and other persons. The Apostle *Peter* indeed in his Epistles, though he exhorts Servants, & Wives, and Husbands, gives none to Children; shall we conclude therefore from his silence therein that there were no Children among all those Christians that he wrote to? I trow not: But I answered this objection in my Book, to which answer we may see he gives the go-by in some part, when we come at it. It is true, That in *Act.* 8. We read of *Men and Women Baptized, and it's not said, and Children, as it might easily have been added;* but it's as true that we find the Disciples are said to come together to break Bread, but it's not said Men and Women; as it might as easily have been added: nor that Women went into the Water, and came up out of the Water, as it is said of some others; though had it been so, it might have been easily added of them also, as well as of some others; Men and Women may comprehend both sexes of all ages, and it's

no more added old men than Infants. Surely in *Joshua* 8. 25, 26. and in *Judg.* 9. 49, 51. Wen and women are only exprest when there is no ground to imagine but that children also were included, and so it might be in *Act.* 8. Though whether Infants might be baptized while Circumcision was practised as the initiating Ordinance into the Church of God in these places where it was practised (as doubtless it was in *Samaria*) may be doubted; because I think till then the Christian Church was not so distinct from the Church of the Jews, but only looked upon as a more reformed part or different sect of them, till the Gentiles being called they were member'd into it without Circumcision.

At length he comes to my argument drawn from his directing us to *Heb.* 6. 2. Wherein laying on of hands follows Baptism, as much as Baptism doth Repentance, & Faith, & yet Christ practised that upon the Infants; but he thinks to wave that, by saying, *That I either forget or know not how to distinguish between the touching for particular favours for any sort of persons used by Christ, and the laying on of hands practised by the Apostles for the promised Spirit peculiar to the Church.* To which I Reply; 1. That had the Evangelists only said that the Infants were brought to Christ to be touched, and that he touched them only, this might have been of some use; but it appears that Christs action was not a bare touch, but expressly ἐπιθεσις τῶν χειρῶν a laying on of hands; which is the very same with that in *Heb.* 6. 2. Nor doth *Heb.* 6. 2. limit that laying on of hands to such things as he mentions the Apostles to have practised it for, but it's indefinitely and without limitation exprest. 2. May not we by a juster distinction evade the force of their Argument taken from Baptisms being set after Repentance and Faith, to limit it to persons actually exercising or professing them? I trow we may, thus: That the Apostles by Baptismes there that are mentioned after Repentance and Faith, means not baptism with water, for that's but one Baptism; but the Apostle saith, Baptisms, and so means those wherewith Christ baptizeth, namely Baptism with the Holy Ghost, and Baptism with Fire or Afflictions, and those indeed follow after Repentance and Faith, but not Baptism with water always, for that was unto repentance, that men might repent, not, or not onely and always, after it, *Mat.* 3. 11. and with instruction that they should believe on Christ, and so was not bound up only to those who had first believed, *Act.* 19. 5. Nay, indeed the Apostle saith not neither Baptismes simply, but the διδασκίαν τῆς βαπτισμῶν, the teaching or doctrine of Baptismes: and indeed the teaching or declaring the Doctrine of them might be after their preaching repentance and faith, yea doubtless was always so, for else they could not know the ground or reason of either of them for themselves or theirs; but that inforces not at all that the practice of them must be onely upon those that had first repented and believed; laying on of hands we see was practised by Christ himself upon Infants, and some of Christs Disciples had Baptism (if they were generally Baptized) whom he knew from the beginning believed not, *John* 6. 64, 66.

But by the way, He will convince me and all Pedobaptists that we are unfaithful to our own Argument, because we do not impose hands upon Infants.

Asking, *Can we find ground to Baptize them here, and not to lay on hands on them?* and therefore he concludes, *that We argue against our own conscience, or sin in not doing what our conscience tells us we ought to do.* To which I say that it's eccentric to the argument in hand : Nor is it true that no Pædo-Baptists are for laying on of hands upon Infants, or children; for I think the Bishops refuse not to lay on their hands on them, and He knows that it was not for every Preacher or Baptizer to lay on hands in the Primitive times; for then needed not *Peter* and *John* have been sent to do it to those whom *Philip* had Baptized, *Act. 8.* So that perhaps it may not be clear to some of us that we have Authority to lay on hands if to Baptize. Nor, I suppose, can Mr. *Grantham* say that ever we refused to lay on hands on any Infant brought to us for it, and we find not that Christ did it to any but when they were brought to him; so that this also vanishes.

But in prosecution of his former answer, he saith, *The laying on of hands in Act. 8. Heb. 6. 2. was for the promised Spirit according to the Prophecy of Joel, or the establishing graces thereof, to wit, Love, Power, and a sound mind, according to 2 Tim. 1. 6, 7. but that in Matth. 19. not so; but for some other blessings.* Rep. as to that in *Act. 8.* I will grant what he saith, but that the mention of laying on of hands in *Heb. 6. 2.* is limited to the giving of the Spirit, or its establishing Graces, I deny, and expect his proof for it; for I find not the Apostle there to give any intimation of such a limiting of it, as also I deny what he saith upon *Matth. 19.* both his propositions are proof-les, and therefore his answer as the conclusion from them is unsound. We find laying on of hands practised in dedicating persons unto God; as in *Num. 8. 10.* and in blessing, as in *Gen. 48. 14.* And so it was by our Saviour; and how far that blessing might extend no man living except Christ himself I suppose knows: they might also have something of the Holy Ghost conveyed unto them for ought any body can tell to the contrary; for though Christ was not then glorified, nor the Holy Ghost given then, as afterward; yet the Holy Ghost was given in a gracious way before, for the Apostles had it with them, *John 14. 17.* Yea, and *John* the Baptist was filled with him while an Infant even from his mothers womb, without degrading the Apostles, or without giving to him (much less while in his infancy,) the precedency in the first-fruits of the Spirit, *Luk. 1. 15.* What capacities Infants have to make use of, or rather to be used and wrought upon by the holy Ghost, or what capacity *John* had thereunto I know not; but I believe what I find recorded for all that, and therefore reckon not much of what Mr. *Gr.* can say to the contrary. But to make good what he saith about the laying on of hands in *Matth. 19.* he saith, that *Laying on of hands there being rendred by touching; it clearly shows, that it was for such blessings as others had received by the touch of his holy Hands, distinct from the gifts before recited.* To which I reply, that the Laying on of hands in *Matth. 19.* is not extenuated by its being called a touch, but rather the touch is amplified by its being called a Laying on of his hands; for as we noted before, though every Laying on of hands is a touch and may be so called:

up themselves and theirs to the Lord and his laws, and the other two are the distinct ways of completing the work of Profelyting: such is exactly the difference that I put between μαθητεύει Disciple ye, and the other acts. Nor yet would it exclude Infants if such a Teaching be included in it, as tends to make men Disciples, (as indeed there is, that is,) a preaching the Gospel and perswading persons to be reconciled to God, and come into his Church, or Kingdom; no more than such Profelyting the Nations by instructing them into, and teaching them the knowledge of the true God did exclude Infants from being Profelyted and brought under Circumcision: nay indeed, as they could not well be circumcised and profelyted without some such prævius instruction to their Parents, no more can Infants now (ordinarily) be discipled, &c. Baptizing them without some such prævius teaching or rather preaching to & instructing the Parents that are aliens from the Church, going before it to make them willing & ready to yield them up to Baptism and what it obliges to. But whereas he saith, μαθητεύει is best expounded by our Saviour's own way of making Disciples, John 4. 1. μαθητὰς ποιεῖ, which was not by Baptizing, neither is that right; seeing the way he bids his Disciples μαθητεύειν or to Disciple is, βαπτίζοντες, Baptizing; and if that making Disciples that is by Baptizing, be best expounded by making Disciples and not Baptizing, I am much mistaken. Nor yet do I make anything against Christs own practice, for Christs practice and his Disciples are two distinct things; nor speaks our Saviour a word to his Disciples of his own practice in his commission to them, except that he saith he will be with them therein, but onely what his Disciples were to practise, though yet our Saviour did by his Disciples what he bade them do in making Disciples as to Baptizing them too, John 4. 1, 2.

Whereas he saith, God did not command his Apostles to do what he knew was impossible for them to do, as he knew all Nations would not be Baptized, but the greatest part would reject the Gospel, and Baptism, as a part thereof. Neither doth he here argue rightly. For, 1. Did not Christ command his Apostles to be perfect, as their heavenly Father is perfect, Mat. 5. 48. and keep his commandments, as he had kept his Fathers commandments, John 15. 9, 10. and love one another, as Christ hath loved us, John 13. 34. though he knew they would not, nor could come up to that height and perfection in this life? Yea, 2. Doth not he suo se gladio, wound himself in so arguing? for by the same reason they could preach the Gospel to every creature, or else God did not bid them do so. Yea, 3. And if μαθητεύειν πάντα τὰ ἔθνη to Disciple all Nations, or all the Gentiles, was to make them Disciples as Christ did make Disciples (as he said before it was best expounded by that) must not God put them upon the same impossibility as in bidding them Disciple them all Baptizing them? For did not he know also that all Nations, or all the Gentiles, would not be so made Disciples, as well as he knew the greatest part would reject the Gospel and Baptism? and yet its evident that he did bid them μαθητεύειν πάντα τὰ ἔθνη, Disciple all the Nations, or Gentiles. Baptizing them.

4. Knows not Mr. Gr. the gracious acts of God, and the manner of the Scripture

tute

ture speaking that he accepts the faithful endeavours of his Servants, as if they performed all that he bids them? and interprets mens attempts and endeavours for good or bad, as if they were accomplishments; though possibly they do not, nor can accomplish what they endeavour? Thus when God bid *Abraham* go and offer up his Son, he is said to have offered him up, though God put by the Execution of his intention therein, *Heb.* 11. 17. And the poor Woman that cast in but two Mites into the Treasury, was said to have cast in more than all they that cast in greater Sums; because of the greater freedom of her Heart, though her Hand was short, *Mark* 12. 41, 43. Thus the false Prophets are said to cause Gods People to forget his Name, and to be vain: and *Jesabel*, to seduce Christ's Servants, though their attempts might possibly not take place in them: and many the like. And so God will without question accept of the faithful endeavours of the Apostles, to disciple all the Nations or Gentiles, baptizing them, and reward them as if they had actually and eventually done it: and the refusals of the Nations, or of any parts of them, or Persons therein, shall be charged only upon themselves. And therefore he might rationally and righteously enough enjoin his Apostles such a Work. But 6. Is it so indeed, that Baptism is a part of the Gospel? then surely it's as largely to be extended as the Gospel, except men will keep back part of the whole, as *Ananias* and *Sapphira* did of the Price: and then he that is to preach the Gospel to every Creature, is to tender Baptism to Persons not before baptized with it, and give it where the Gospel, and it therewith and as a part thereof, will be received. And so as the Gospel, I am sure, concerns and takes in Children, Baptism, that is a part of it, must concern and take them in also; and if so, I pray, Sir, do not withhold it from them: For I am sure they are included within the Limits of the *πάντα τὰ ἔθνη* the All Nations, or All Gentiles, to every Creature of which the Gospel is to be preached.

But whereas he saith, I would have *μαρτυροῦντε* & *κατίζοντες* the same Acts, he doth not say rightly of me: for though I say both *κατίζοντες* & *διδασκοντες*, Baptizing and Teaching are comprehended under the Limits of *μαρτυροῦντε* or Discipling; yet there is the like difference between them, as between Profelyting and Circumcising, and Teaching, to observe the Laws of *Moses*; or as between the more General, and more Special, the end and the way or means in part, or the like. Every act or way of Discipling is not the whole of it; and therefore Baptizing is not the whole of Discipling, no more than Circumcising was the whole of Profelyting. Nay, as in Profelyting men might profelyte or endeavour to make Profelytes, where yet they refusing, would not be circumcised; or possibly he that did endeavour the former, might not be in a capacity to perform the latter. So may a Man Disciple as to his act or endeavour of it, where yet he cannot baptize whom he endeavours to make a Disciple of, or in such a sense is discipling of: as either the parties refusing to be disciplined, or his distance of place from him, if willing, will hinder his baptizing him; and yet baptizing is an Act of Discipling

Discipling too: As should I write an Epistle to some *Turks*, earnestly perswading them to embrace the Christian Faith, and submit themselves, and their's to Christ; I might therein do a Discipling Work towards or upon them, though I could not be in any capacity at such a distance to baptize them, further than in case there were any that I could order to do it for any of them, I might be said to do it by them.

Whereas he saith, *Though the Infants of Gentiles be Gentiles, yet sure neither the Parents, nor Infants, as Gentiles, only are fit subjects for Baptism, and therefore he saith my Allegation is frivolous.*

I reply; That they are both Parents & Infants fit subjects for discipling, & the Discipling them, is as a preparative Act to other acts of it; a bringing them in to receive the Kingdom of God, and to be baptized unto Christ as an admission thereinto. *Gentiles*, as *Gentiles*, one and other, may have the Kingdom of God, and his Peace by Jesus Christ preached to, and proclaimed among them, that they and theirs, one and other, might come into and receive it; and whoever yield themselves and theirs unto it, are to be entertained: even Infants also may receive the Kingdom of God that in the Gospel is preached, and ought not to be hindred or kept out from, but brought into it, *Luc. 18. 16, 17.* A man may as easily Disciple a Family, baptizing them all as formerly Profelyte a Family, circumcising all the Males therein: there is nothing at all in the Text in *Mat. 28. 19, 20.* to put a Bar thereto, but a clear reaching of it to them; they not being, by Mr. *Grantham's* own Confession to be charged with rejecting the Gospel, (whereof Baptism he saith is a part) and therefore to be reputed as Receivers thereof, where submitted by their Parents to Christ therein.

He grants, That *ἔθνη καὶ ἱεῖρα* sometime include Infants, but not always; not when it is said, *He suffered all Nations to walk in their own Ways; and all Nations have drunk of the wine of her Fornication, and were angry, &c. and therefore he excepts them too in Mat. 28. 19. Mark 16. 15. because not capable of being taught, &c.*

Reply 1. The Words *ἔθνη καὶ ἱεῖρα* are not in *Mark 16. 15.* though there is what is of as large extent. 2. Where actions and doings of Nations or Persons are mentioned there, as to those Actions and Doings of them, there is reason to except them, because they cannot act or do such things; and yet that God permitted not Infants according to their capacities, to walk in the Ways of the *Heathen Nations*, as to the being dedicated to, and brought up under the Institutions of their Idols, I cannot find. No, nor that the Infants of *Rome* do not drink of the Wine of her Fornications, even in their Infant-Baptism, with the mixtures of Oil, and Cream, and Spittle, and such things; and I fear me, Mr. *Grant*, thinks the like of our Infants in *England*, because they are baptized. However, I think they may be said to walk in a Way in such a reputed sense, as in which our Saviour calls their being brought to him, their coming to him, *Luc. 18. 16.* But supposing them usually excluded in such actions of Nations, yet it follows not that they are so in places

in which no such actions of them are mentioned: as in *Mat. 28. 19. Mark 16. 15.* there is no action of the Nations mentioned, but only Passives; a being disciplined, Baptized, preached to; and therefore they are no more excluded there, than they are in his other Quotation from *Act. 14. 17.* when it follows, *That God left not himself without witness to all Nations, in that he gave us Rain from Heaven, and fruitful Seasons filling our Hearts with Food and Gladness.* We disciple them when we instruct the Parents, and bring them to yield them with themselves unto Christ and his Kingdom; yea our faithful Endeavours so to do, is accepted of God as our Disciplining them, as we noted above: and so they may as easily be disciplined now, as proselyted or made Comers to the Jewish Church before, as the Word Proselyte signifies. And therefore to his demanding of me (with a see our great vanity) how many Infants I have taught, according to *Mat. 28. 19. or preached to, according to Mark 16. 15.* And his bold Assertion, that he dare say I never made an Infant a Disciple in all my Life: I retort, That it is true what is written in *Prov. 14. 16.* For I dare tell him, that I have disciplined as many Infants, as I have brought Parents by my instructing them to yield up themselves and Infants to God by Jesus Christ, to be baptized into his Name, and be educated under the Instructions, Observations, and Blessings of his Church and Kingdom: though it's impossible for me to tell him, how many they are and have been. Yea, and to reckon, as the Scripture doth, though he may judge it still more absurd, as *Levi* was said to pay Tythes in *Abraham's* Loyne; I may be reckoned to have disciplined so many as any of my Ancestors also may have been Instruments of endeavouring to bring, or actually bringing into the Christian Church. Yea, I am now in this very Writing, discipling or endeavouring to disciple so many Infants as are in the Families of all the Anabaptists, to whom this Book may, or shall come; for I am endeavouring that they may be brought also into Christ's Church or Kingdom by Baptism. Yea, and *Mr. Grant*, himself hath disciplined in part so many Infants, as he hath dedicated when new-born to God by Jesus Christ; though in not also Baptizing them, he hath not observed Christ's Commission as he might and ought to have done: for his Commission is to disciple, baptizing them, they being where he is in capacity to baptize them; and for preaching to them, as in *Mark 16. 15.* I have preached to as many Infants as I have read that Scripture among at any time: *Young-men and Maidens, Old men and Children: Let them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven. He also exalteth the Horn of his People* (that is, Jesus Christ) *the Praise of all his Saints, &c.* *Psal. 148. 11, 12, 13, 14.* Yea, and as I have preached the Gospel to the Parents of that they might inform them of it as they became capable; even as I am now instructing the Anabaptists in these things, though they are not able to hear and receive these Instructions till what I now write to, and for them, shall arrive at them & their cognizance: Yet my act of writing & printing to & for them, is an act of instructing or confusing them: if he shall say, I may as well be said to baptize

tize their Infants, in perswading their Parents, as to Disciple them therein: I say nay, for as it was with the *Jews*, that they might be said to profelyte others, while they perswaded them by any means to become Profelytes; but yet, they could not be said to circumcise them further than they acted that upon the several Persons of them, or ordered others to do it: so is it here, my *Ads* of Instructing may have influence upon them at a distance, but not so, as to baptize them without another intervening Action of application of Water by some-body upon them.

He grants, That Paul witnessed both to small and great, but it was saying none other things than Moses and the Prophets did say should come to pass.

Reply. True; but those things that Moses and the Prophets did say should come to pass, were things that concerned Infants also, and not Adult Persons only; as that Christ should suffer, and rise from the dead, and shew light to the Gentiles, &c. though, as I said before of all Nations where matters of action are mentioned as done by the Nations, Infants may not be included usually, yet in passive expressions they may and often are: So I say also of the Words *small and great*; and therefore his Allegation of *Act. 8. 10.* That all Samaria, from the least to the greatest, gave heed to Simon, is nothing to the business to disprove the extent of the same words, where no such Actions are spoken of, or to shew that my mistakes are either small or great, as he is pleased thereupon to quibble.

That *some Nations*, doth not always include Infants, nor *any Man*, always include Women, is not at all here to any purpose, unless he could shew better ground for excluding Infants here, than any he can produce. Nor do I meo meipsum—harm my self, if I say, Infants are not included in the Word Disciples, in *Act. 20. 7.* because they cannot examine themselves; it being said in *1 Cor. 11. 28.* Let a man examine himself, and so let him eat of this Bread, &c. though it is said of some persons baptized, that they were buried with Christ, and dead to the rudiments of the World: For it is not so said, Let a man be dead with Christ to the rudiments of the World before he be baptized, as it is said, Let a man examine himself and so let him eat; and therefore the places are not parallel in what he brings them for: And yet how Infants may be said to be dead with Christ to sin, and therefore shall not be buried before they be dead if baptized, we shall shew afterwards towards the close of this Reply where he mentions it again.

He charges me with saying, that The first way of Discipling according to *Mat. 28.* is by Baptizing; but that was not my expression, but thus, That the way of Discipling there expressed as to the former part of it, the Baptizing them, is possible enough to be acted upon Infants, & that baptizing is the former part of the way of Discipling there expressed, and distinguished from the after act of Teaching them to observe, &c. is plain in the Text; but that it is the first thing signified in the word *Disciple ye*, or the first way of performing the thing therein commanded, I said not, nor believe, and so he greatly mistakes me, and speaks falsely of me; as also he doth in saying, that

I spoke in what I there said contrary to what I have often urged both in discourse and writing, as also in saying I made Teaching and Baptizing to be but one Act, the later to be explanatory of the former; and that I grossly pervert the Text, wherein Teaching is the first Act. Surely he hath learned to practise that Machiavelian principle, *Calumniare audacter, haberebit aliquid*, to slander confidently, because something haply may cleave: I never make Teaching and Baptizing but one Act in any writing, or discourse that I know of; I appeal to my printed Discourse about Infant's Baptism for the truth hereof; and challenge him to shew me any such thing in any writing if he can: I do not use to render μαθητεύουσι by the word Teaching, but Discipling; and how should I then make Teaching and Baptizing one Act, the latter explanatory of the former, when I make Teaching to follow Baptizing, and Baptizing and Teaching to be both included in Discipling as to the way of it, and in part explanatory of it; though I grant also something preparatory to both in it as it takes in Preaching or proclaiming the Gospel and instructing therein to which is usually distinguished from Teaching. So that I neither contradict my self, nor pervert the Text, but in plain terms he perverts and speaks wrongly of me: perhaps in some writing I have spoken of Baptizing, as capable of taking into its signification, a dropping the word upon men, and so a Baptizing them with the water in the word by way of Instruction as going before Baptism with water in adult persons, and making way for their bringing also their Infants with them into Gods Church and Kingdom, but even in such an explication I have neither made Baptizing with water the same, or all the same Act with Discipling, though somewhat of what is included in it; No, nor taking Baptizing in that larger sense, have I made it the same with Discipling, though one, or rather two ways of performing it, as taking in both Word and Water: but I have also ever added the Teaching to observe all things too to be comprehended in the general work of Discipling. Yea, and it's evident that I cannot think Discipling and Baptizing to be but one Act, for I have said also, that the Apostles might be said in what they did in their days 1600 years since to have Discipled us, even all this Nation; for they did what in them lay, in observing their Master's Commission to do it; and our being Disciples now so far as we be so, is the fruit of their labours then, without which it's probable we had never been so; though I do not think, or ever imagined or said that we were capable of the name of Disciples till (nor yet are further than) their Word or Doctrine hath had some effect upon us: to bring us into, & make us o the Church of Christ; and so far as it hath had that effect upon us, we are thereby become Disciples; though not by their preaching only, but also by the intermediate carrying on of their Work by the several Instruments thereof in their Successive times. We may now be called the Children of the Apostles in a sense, as well as those Churches planted immediately by them, in, and through, Christ Jesus, 1 Cor. 4. 15. John 37. 20. as the Jews that lived long after the decease of the Prophets, yet were called their Children, Act. 3. 25. And when we through the Gospel received and own-
ed

ed by any of our Parents, were dedicated to the Christian Name and Religion, and baptized unto Christ, we began to be discipled, and to be Disciples, and might well in a degree be so called: though yet there is a great deal more required of us to the being perfect Disciples, or Disciples indeed, being grown up to the years of discretion, as there is, and was also, of those who were actual Believers before they were baptized; even a continuance in Christ's Words, with a forsaking and hating all for Christ's sake, that might hinder our following after him, taking up our Cross, *Joh. 8. 32. Luc. 14. 25, 26, 27, 33.* Yea, some called in the Scriptures Christ's Disciples, yet were never his Disciples indeed, as that Phrase is used *Joh. 6. 66.* with *Joh. 8. 32.* So that in all this it appears, that I put great distinction between Discipling and Baptizing, though Baptizing be not so separated from it, but that it is included in its circumference. Nor said I then any thing that might intimate, that *Infants are Disciples merely by the preparation made for it by the Apostles*: but they become so in a degree when upon those foundations they have laid, they become dedicated to Christ, and are taken into his Kingdom by Baptism; at least they are in the way of becoming Disciples: for it's only the Acts of Discipling by others (as the Apostles) that are mentioned in the Commission, and not who are already actually discipled, or may have the Name of Disciples given them. So that, whether Infants be or may be called Disciples or not, is nothing to the purpose, either for or against their Baptism; if they be but under, and receiving the Acts of Discipling, it's as much as the Text speaks of; though I gave some reasons and instances by which I was, and am induced to think the Name of Disciples may also be, and is, in the Scriptures applied to them. But how he deals with those Scriptures I quoted, dividing what I put together, and making me to infer other things from them than I suggested or thought of, he may be ashamed to reflect upon: For I did not at all imply, That *the Persons faulting the Blind Man, Joh. 9. were then Infants.* He knows in his Conscience, that I did not say or signify any such thing; and therefore I added, *That they were begun to be made Moses's Disciples by Circumcision*; and I trow they were but Infants then, and I judged so: I said, that their being his Disciples might commence from thence, because it is said in *Gal. 5. 2, 3.* That *Circumcision engaged the Receivers of it to the Law of Moses*: and I think they that were brought under the Obligation of *Moses's Doctrine and Laws*, might be said best from thence to be Discipled to him. So that it's apparent also, that I meant no such thing as to signify, That *the Circumcised Infants in the Jewish Church, only were the Disciples and Debtors to the whole Law.*

I know that the Apostle there in *Gal. 5. 2, 3, 4.* spake only of *Christians*, and said only of them, that *Christ should profit them nothing, because they were fallen from Grace.* Nor did I say a word of it in my quoting of it to any such purpose, as to involve Infants in what is there said; but only to shew, that Circumcision engaged the Receivers of it to the Law of *Moses*, and so, that they who called themselves *Moses's Disciples* might be so esteemed from

thence; and that was all I quoted it for there: though yet I add here, that even the Infants of them Christians by being circumcised, were put into a false way, even to be brought up under the Observations of the Law, from which Christ came to set them and all men free; both as to the Mosaical Institutions and way of Worship, and as to the being bound to keep the whole Law, for obtaining Righteousness and Life: and so they were even in Infancy put into the way to be abolished from Christ, and deprive themselves of his Grace and of the Profit Christ came to bring unto them, by being made under the Law and its Curse, to free them therefrom; even as the Infants of *Mahumetans* now are put into the way of rejecting Christ as they grow up, and as the Infants of the Jews of old by being circumcised were taken into Covenant with God, and under his Blessing; though now since Christ is come, and hath fulfilled the Law and redeemed us from it, they that yet are circumcised do therein intimately deny that Christ is come in the Flesh, and that life and righteousness are to be had in believing on him. Nor yet gave I any cause or ground for him to father upon me that cruelty of supposing Infants circumcised by the false Apostles, to have no profit by Christ; though it's being a mere force put upon them, not only without, but against authority from Heaven, might not excuse them from danger and damage thereby: For so in case Abraham or any of his Children had neglected to circumcise their Males, they therein (I cannot say put a force upon them, but I may say, they) did fraudulently withhold from them, what they should have done to them, and that without any act or consent of the Children in it, both without, and against authority from Heaven: and yet God, I trow, without cruelty, did impute it to the Infant as if it had broke his Covenant, and pronounced that he should be cut off from his People: and was there not therein an intimate cutting them off from Christ, and the choice Benefits of the Covenant made with them in him, seeing he was in and among that People to bless them, and do them good in a special sort? *Heb. 11. 26. 1 Cor. 10. 4, 9.* and if so; were not the Infants then injured by their not being circumcised before they espoused those Acts, and so before infancy was gone? *Gen. 17. 14.* and if they might be so injured then by not being circumcised, what hinders but Christ being now come, and having disannulled that Way, and brought in a new and living way of Grace to us, the Infants of Christians may now be as much injured by being circumcised, as those of the Jews were before by being uncircumcised, and that also before they espouse those Acts, and so before their Infancy is gone? Will there be any more cruelty in supposing this, than in supposing that? So that, as I did not at all wrest the Scriptures I quoted beyond their proper Scope, nor did then think of including the poor Infants in the loss which false Christians did bring on themselves in quoting that of *Gal. 5.* but he perverted and confounded my Quotations beyond my Scope and intention: so yet what I have now observed may admonish and warn these Men, to take heed how they wrong little Infants: for they may, it appears, wrong them much by putting them, or keeping them out of the way of Gods Grace and Blessing;

Blessing ; and methinks it is a sad *Omen* of Christs Displeasure against them, (though they will not take notice of it) that so many of them, even with us in *England*, are left to such strong delusions, as to Judaize more than any party under the Christian Profession. That the false Apostles circumcising Infants put no yoke upon them, is said without proof or consonancy to Truth; seeing they d.d circumcise them that they might be brought up under the Law that they were zealous of ; and was that no yoke upon them ? It's true they might not feel it while Infants, but it was upon them though ; and they were in the way to draw under it, and to meet with and feel the mischiefs of it in their future Education : yea it's likely the *Galatians* and false Apostles felt not the burthen and weight of it neither, but thought they should be made perfect by it : the Harvest-time is the time to receive and eat the fruits of Mens doings.

He saith, *My own Instances of Act. 20. Tit. 1. 11. may well convince me ; for who can think that Infants were in danger, as such, to be drawn away by the false Apostles ?*

Reply. Who can think it, any body that understands ? Indeed if the false Apostles had only and immediately the Infants to deal withal, the matter had been nothing ; supposing them not to be under their own tuition, but circumcising them with their Parents or Educators, who can think but that they were in danger to be, or rather were actually, drawn or carried away with them ? Who can think but that if a man draw a piece of Wood, to which is fastned some other matters, but that those other matters will be drawn away also, though they move not with a distinct motion of their own, but only in the motion of the Wood they are fastned to ? Are not the Infants of *Turks* in more danger think we, by being so, than if they belonged to good Christians ? could I draw these Men into the Church of *England*, should I not draw their Infants into it with them ? I suppose I should. So that I may better conclude, that thus we see Infants may be drawn away also, and that they are therefore to be accounted among Disciples, where their Parents are such ; and that the Name of Christians given to the Disciples at Antioch might very well and rationally reach their Infants also, than be to the contrary ; and that they were not in danger though whole houses were subverted. He might as well say when a whole House is blown down, some little Chambers in it stand firm : or that when a Tree is blown up by the Roots, yet the lesser Twigs are in no danger of withering. Oh ! But, he saith, the danger is only when they are grown, and then they cease to be Infants, and so it's nihil ad rhombum, not to the purpose.

Reply. Yes, it's much to the purpose for all that ; for the Seeds are sown in their Infancy, though they spring not up presently : the dependence they have upon their Parents, and the benefits they receive from the Womb and from the Breasts, beget an affection to them, and engage them unto them as they grow up ; so as their Parents being in a bad way, they the readiliver and more unavoidably suck in their evil Principles : and a Child trained up

in a bad way as well as the right way, will not easily forsake it when old, Prov. 22. 6. But as the Poet saith :

*Quo semel est imbuta recens servabit odorem
testa diu.*

That is :

The relish which the Cask when new receives,
It long retains, and scarce when old it leaves.

Why else did God so early challenge Infants for himself, as at eight days old ; and all their First-born and Children of their Priests and Levites at a month old ? *Gen. 17. 12. Numb. 3. 15, 40.* if they might not be brought into a right way when Infants ? Or, why forbade he them to be made to pass through the Fire to *Molech* if they might not be perverted or put into a wrong way ? *Levit. 18. 21.* I dare warrant you, could but the Papists get the Fathers of Families and Parents to be generally of their Religion, they would reckon the Infants surely enough their own ; and would not be sollicitous about a new drawing them to them, unless taken from them to be put under Protestant Education and Tuition ; and so I suppose it is with these Men, when Parents turn to their way and judgement. Nay, I am periwaded, that when Mr. *Grantham* dedicates his or his Friends *New-born Infants to God in the Name of Christ*, (as he saith they do p. 19.) they do believe that they put them into a righter way than if they did dedicate them to *Mahomet* or *Molech*. Besides, when the Family is in a wrong way, the Infants are deprived of the Blessings of God to be met with in a right way, even the blessings of his Church and Kingdom, that they might receive being in unity with them or in their way, through their Prayers and righteous Demeanours through Jesus Christ, *Psal. 115. 13, 14, 15.* and to be drawn away from that is something : yea, and they are involved under the Curses that such Families as are drawn away, lye under ; as we find when *Niniveh* was threatned, the Infants in it were in danger to perish with them ; and when they repented, their Infants too were spared, *Jonas 4. 11.* thence the King of *Niniveh* would have the least as well as the greatest put on Sackcloth, *Chap. 3. 9.* And in exhortations to Repentance and exercises thereof, we find such as *sucked the Breasts*, (and they surely were Infants) *to be gathered together with their Parents to take part in their mournings, they being also Persons in Covenant, Joel 2. 16. 2 Chron. 20. 13.* yea, and the Lord himself complains by the Prophet of some, that they *had taken away his Glory for ever* מַעַל עַל הַקֹּדֶשׁ *à parvulis*, from the little ones of his People, *Mic. 2. 9.* even the Goodness of God, or that wherein it was gloriously and graciously testified toward them, and his presence, and its blessings afforded, as they are in his Covenant and Kingdom. So that all these things being considered, I think it may very rationally be conceived, that they also may be drawn a-

way

way and subverted with their Parents, and where their Parents are Fearers and Worshippers of God in Christ aright, and bring them under the Christian Covenant and Institution, they may be reckoned among the Disciples. I question not but that God and our Lord Jesus will so acknowledge them even to be of those *Disciples among whom his Law and Testimony is bound up and sealed*; Isa. 8. 16, 18. where I find no such circumstances stand about the word *Disciples*, as may exclude any such Infants: for the Law and Testimony is bound up and sealed too among them, that it may be also for their benefit and advantage; both as directing how to pray for, and educate them, and as affording useful and excellent Instructions in readiness for them against they grow up, and become capable of receiving them. Surely if a Man may put an Infant in his Will, and order things to, and for it, against it grow up therein; God can and hath also ordered his Law and Testimony for them and their present and future advantage: so that whatever of *Instruction* there is in it, or in the *Discipling mentioned in Mat. 28. 19.* it excludes not Infants from being reached to therein.

Whereas to their objecting, That we read not of any Infants Baptized: I answered, that neither read we in express terms, that Christ dyed for, or shall raise or judge any Infant, or that any Woman was admitted to the Lord's Supper, or went into the Water to be Baptized.

To the first of these he saith; *Let me prove the extent of Baptism to be as large as the Ransome, and he will contend no further; or else I do but trifle.*

Reply. This is a trifling Evasion, for the thing I spake to was, that the not mentioning things in express terms in the Scripture, is no sufficient ground to deny them; nor to equalize Baptism with the Ransome. And in express terms it is not said, that Christ died for Infants that dye in their Infancy; or that he shall raise or judge such: Yea, and I shewed that there are such expressions used about the Persons Christ dyed for, and shall raise and judge, (as that they should live to him, that they have done good or evil, &c.) as would as colourably exclude them from those things as any said about Baptism can exclude them therefrom; but he gives those things the go-by when he comes at them. And yet if we speak of Baptism as a part of the Gospel (as he calls it) or as it's tendred in the Gospel to men, and should be received with the Gospel, we can shew it as large with respect to the Times of its Injunction as the Ransome; for what is all Nations, but all Men, the whole World and every Man? As in saying, God made of one blood all Nations, he therein takes in all the World, all Men, all that Christ dyed for; and yet those Words, *all Nations*, are used in the Commission. Nor will he there, because it follows, that the end of their Creation was that they should seek God, if happily they might feel after him and find him, turn out the Infants from the All Nations made by him, because they cannot seek him and feel after him, as he doth from the Commission upon a less pretext, that *they cannot be taught or disciplined.*

I fear Mr. Gr. will not yet leave contending, though I shew him as large an expression for Discipling Persons, baptizing them, as to the time of Baptism being enjoined, as there is for Christ's Death and Resurrection for Men; but upon himself be the guilt if he do yet contend. But he will prove Women to have been baptiz'd in the Water, which I denyed not; but only that there is any express mention of their going into it when they were baptiz'd, such as he requires for Infants to have been baptiz'd: In that matter it seems then what is not expressly said in Scripture, may yet have been done, and why not then also say I in Infant-Baptism?

But he saith; *Let me as rationally prove that from the Scriptures, as he can the Baptism of Women going into the Waters, and it shall suffice.* I am not bound to follow him in all his Extravagancies (as this is evidently one) yet to answer him according to his confidence, that he may not be wile in his own eyes, *Prov. 26. 5.* I will attend his Motion here too.

I think I have proved their Baptizableness as rationally already as need to be desired; and therein that they were baptiz'd, except the Apostles either understood not, or neglected Christ's Command and Commission, which is not only unreasonable, but irreligious to suppose; and therefore I need say no more to that. Now let us see what he saith, to prove that Christ gave any Command or Commission that Women should go into the Water to be Baptiz'd, or that they so practis'd.

He tells us; *Seeing the Scripture saith, that Women were baptiz'd, we must grant too that they were so baptiz'd, except we can shew, that God ordained one way for Men to be baptiz'd, and another for Women.*

Reply. See, here is neither Command nor Commission, nor Example produced; only a bold begging of what I will not grant, for it follows not from his reasoning. For suppose God and Christ have left the Mode to the prudence of Men to do what is seemly and expedient therein (as doubtless he hath done in many circumstances of his Ordinances: as in this; *Whether they shall be baptiz'd naked or in some vestment to cover their shame; or, how far such as go into the Water shall go; or, how deep they shall stand in it, whether to the Knees or to the Loynes, before the Baptizer perform his Action upon them.*) there may be a different way of Baptizing the one and the other without any Ordinance of God for the manner of its Doing, though we can shew no such Ordinance for it. I suppose it will pose him or any man else to find what manner of gesture or action God hath ordained Baptism to be administred in: I am sure it did pose him at *Seremby* to say, what *John* did to *Jesus* when he baptiz'd him. He tells us from *Mat. 3. 5, 6. Mark 1, 5.* of all *Judæa* and *Jerusalem*, and all the Regions round about *Jordan* coming to *John Baptist*, and that they were all baptiz'd in the River *Jordan*: and, saith he, *Here is a full proof that Women were baptiz'd in the River as well as Men*; but the hap is, that there is no mention in either place of any Women, nor any ground to conclude there were more than that there were Infants among them. He saith, *If any man will say they were all Men, another might as well say and as soon prove*

it, that they were all Women. Boldly said, and a Rapper; for if he can make that good I never saw the like. I pray what Gender are Women of? doth the Scripture ever use the Masculine Gender, when none but Women are spoken of? or can it as soon be proved, that all the Publicanes, yea, and all the Souldiers too, were women that came to his Baptism, as that they were all men? I trow not. If he can produce one Instance of such a thing, as all Women signified under all Masculine termes in all the Scripture, I will confess his Oblervation and Memory to be better than mine: both the word ἐξουδαοῦσιν, *Confessing*, and the word πάντες, *All*, are Masculine; and I think will sooner agree to All Men, than to All Women. And that there's as much evidence that there were Infants among them as Women, I make out thus: Surely all *Judaea*, and all the Region round about *Jerusalem*, had Children, even Infants in them as well as Women; and many of them Males, or Masculines: and it's said all went out, even all *Judaea* and all the Region about *Jerusalem*; yea, and that all the People were baptized of *John*, *Luc.* 3. 21. and that will include Infants as well as Women: For that the words λαός, & πᾶς λαός, *the People, and all People*, do often include Infants also, may be seen in *Luc.* 2. 10. *Exod.* 15. 13, 16. *Josh.* 5. 4, 5. and in divers places besides. If they say the Action of confessing sins excludes Infants, then I say the Gender excludes Women as much; for if it be said the Masculine often includes the Feminine, so it may be said (and it's as considerable too, and we have shewed its truth) that in speeches about Multitudes Infants are very often included in Passives, though they cannot be conceived to be included in Actions said of them. So in the Instance above, in *Act.* 17. 26, 27. they were made of God though they cannot seek God: I think their crying may as much be taken for an intimate Confession of Sin; as their feeling for the Pap. or any like action, for a seeking or feeling after God. See also *Fer.* 2. 6. they were included among them that were brought into the plentiful Country, though not capable of defiling the Land so while Infants, as to make Gods Heritage an abomination. See the like in *Neb.* 9. 23. they went in and possessed the Land, though they could not take strong Cities: So that here he fails of his confident undertaking.

As for the Oneness of Baptism for the Remission of Sins for Men and Women, that stands not in the going into the River, or being dowed alike therein, but in their being planted thereby into the Death of Christ, and engaged all to him and his Name: For I suppose that they that go into cold Water, and they that have the Water warmed (as it is said some sometimes have it granted them) and so they that are baptized naked, and they that have some Covering on, do not think their Baptisms are divers and not one, because of such differences: no more, than some eating the Supper standing, some sitting, some kneeling, makes them not to eat all one Bread or Supper; or some drinking freely of the Cup, and others contenting themselves with a Sip, makes them not to drink all into one Spirit. And if the not finding a Woman express to oppose Baptism, but only the Lawyers and Pharisees be of any weight in this

business, (as he seems to say in alledging it) it might as well intimate that they were not called or admitted to his Baptism as any thing else; for Women use sometimes to be opposite to goodness as well as Men: as is to be seen in *Act. 13. 50.* And now I appeal to all men, if I have not as rationally proved from the Scriptures, Infants to have been baptized, as he hath that Women use to go into the Water or River to be baptized; and without such falshood as is found in his Prooffs, and if so, then let it suffice him.

As lame are his Prooffs that Women partook of the Supper; neither of his Prooffs in *Act. 1. 14.* and *2. 42.* expressing any such thing. The former indeed mentions Women with the Apostles, but not in breaking Bread; the latter mentions breaking Bread, but not Women: And that the word *they*, in *they continued*, &c. refers to the whole company of Believers as well Women as Men, is but *gratis dictum*, or no more expressly said or signified, than that there were Children among those baptized; nay, nor so much: for there is mention of Children in the Exhortation to Baptism, but not of Women in all those verses that speak of their communion. And so having clearly evinced that divers other things that we firmly believe, are as little express in the Scriptures, as that Infants were baptized; only we draw them out by deductions and inferences, as little or less evident than those we infer Infant-Baptism upon, and receive and practise them thereupon; and upon the Practice of the Churches from its Ancient times as we do it also, and that therefore it ought no more to be rejected, because not expressly mentioned in the Scriptures than they; I shall pass on to consider what he replies to my second Answer to that first Objection, *viz.*

That Children are in *Act. 2. 38, 39.* mentioned as those to whom the Promise upon which the Exhortation to Baptism is grounded, appertains. To this he excepts; That the Promise there is undeniably the Promise of the Spirit there express, and the pouring out of it according to Joel's Prophecy in the great Gifts and first-Fruits of it; and therefore Infants are not concerned in it in Infancy.

To this I say; 1. That possibly it may be so, and possibly it may be the Promise mentioned in *Chap. 3. 25.* called the Covenant; whereof they were Children. The Covenant wherein it was said to Abraham, that in his Seed all the Kindreds of the Earth should be blessed; that being urged there to the same purpose upon the matter as the Promise is here, *viz. as an Argument to move them to repent and be converted.* But 2. Grant it to be the Promise of the Spirit mentioned in Joel, yet then I deny that Infants are not concerned in it in Infancy. For 1. Infants may be concerned in such Promises in their Infancy as they are not capable of having presently performed to them; as other persons also may have Promises made to them wherein they are presently concerned, though the performance of them be not till many years after, of which we have many instances in the Scriptures. God promised to Abraham, that he would multiply his Seed as the dust of the Earth, and as the Stars of Heaven; and he was from the time God made it

with

with him concerned therein, and yet it was some years after before he had any seed, and many Ages before the Multitude promised was performed to him; yea, his Seed was concerned therein before it was born: and therefore much more when new-born. The Promise that *Jacob* should be served by *Esau*, concerned him while in the Womb though it was not accomplished then, nor till many years after. The like I might say of the Promise to the Baptist, that he would turn the Hearts of the Fathers to the Children: The Infants circumcised were concerned in the Covenant and Promises of God, though in their Infancy capable of the Contents of few of them: yea, the Patriarchs surely were concerned in the Promises, in the Faith of which they dyed before they received the things promised in them, *Heb.* 11. 13, 39. And are not we concerned in the Promise of Eternal Life, and of the Glorious Kingdom: yea, even in Infancy, though we cannot receive them (in the fullness of them at least) till the Resurrection. 2. That Promise in *Joel* doth evidently concern Infants also even in Infancy; for the first clause in it is, *I will pour out of my Spirit upon all Flesh*; and I trow Infants in Infancy too are flesh; so that that clause plainly reaches to them. And it's evident, that all that were baptized were not capable of receiving the Performance of every clause of it in their present State: as the young *Isa* could not have that fullness upon them that their old-Men shall dream of, till they became Old. Yea, and 3. Infants also may receive the Holy Ghost in Infancy, and be made partakers of his sanctifying Grace or Influence: for *John Baptist* was filled with the Holy Ghost from his Mothers Womb, as we noted before, *Luc.* 1. 15. And *Jeremy* was sanctified before he came out of his Mothers Womb, *Jer.* 1. 5. How the being of the Holy Ghost was on the Baptist, or how he or any body could shew that he was full of it, I suppose is as hard for Mr. Gr. to shew, as it is for me to shew him that any of the Infants I have sprinkled, have received it: as also, whether the Spirit might fill *John* in his Infancy with Love, Power, and a sound Mind; which I suppose are expressions of the Operations of the Spirit in actual Believers, and in higher degrees than Infants may be capable of. We have a saying in Philosophy; That *Quicquid recipitur, recipitur ad modum recipientis*: that is; *Whatsoever is received, is received according to the measure of the Recipient*. The Sea-water cannot be so much received in a Spoon as in a Bucket, nor in a Bucket as in a great River. The Spirit doubtless is given and received variously, as the Apostle signifies when he saith; *To every one of us is given Gifts according to the measure of the Grace of Christ*, *Ephes.* 4. 7. and *the Spirit distributes to every one severally as he will*, *1 Cor.* 12. 11. No question but *John* had the Spirit in a fuller measure and manner when he was grown up, than he had while but an Infant; for it's said *Luc.* 1. 80. That *the Child grew and waxed strong in Spirit*: that the Spirit may be poured upon an Infant then is evident. *John* had no more ability to get it, or worthiness to have it given him, in and of himself, than any other Infant: and that God that gave it to him, is as able to give it to any other as he pleases: though how it is in any such person

or operates and exerts it self in such a State who knows? That of Solomon is of use here : *As thou knowest not the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child ; so thou knowest not the Works of God who maketh all, Ecclef. 11. 5.* It's good to be sober in such things that are beyond our reach : For *as the Wind bloweth where it listeth and we hear the sound of it, but know not whence it cometh and whither it goeth ; so is every one that is born of the Spirit,* saith our Saviour, *John 3. 8.* And that Children or Infants may be born of Water and Spirit is not impossible with God. That Infants are capable of being blessed, and receiving the Kingdom of God, we noted before ; and we find in *Isa. 44. 4.* the Promise of the Spirit joyned with, as a precedent to, Blessing, as if it was the Blessing, or the producer of it. *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring.* Though also, 4. I think the Spirit may be said to be given to some, when it's given to others for their benefit : as in *Neh. 9. 20.* *Thou gavest also thy good Spirit to instruct them, and with-heldest not thy Manna from their Mouth, and gavest them Water for their Thirst.* The same them that he gave Manna and Water to, he gave the Spirit to instruct. We must say here either that the Infants are included in the same Sentence in which other things are spoken of that agree not to them, and so Infants might be included in Baptism, though they should not be in the present or speedy receipt of the Spirit, or receiving the Word gladly : for there is no doubt but the Manna and Water concerned Infants ; that the Water did appears in *Exod. 17. 3.* or else that the Spirit was said to be given to them also, though some Elders only received it more fully and properly, to instruct the rest of the People ; because they received it for the benefit of the whole Congregation, even that they and their Infants with them might be blessed. For as the misdoings of the Adult Persons of the Congregation, indangered the destruction of the Infants with them (for had God cut off all the Congregation by the Pestilence as he threatned, and made of *Moses* a great Nation, the Infants had perished among them, *Numb. 14. 12, 15.* as the Children of *Duhm* and *Ahiram* perished with them, *Numb. 16. 32.* So the well-doing of the Congregation through the Instructions given by those to whom he more properly and directly gave the Holy Spirit, was also for the benefit of the Infants among them ; and therefore at least in that Sense it might be said to be given to them too, though properly and personally the Elders only might be said to be endued with it. So Christ is said to have given Gifts to men indefinitely, and might be said to pour out of his Spirit upon all Flesh in that he gave the Spirit to the Apostles, Prophets, and other Holy Persons of the Church ; because they being indued therewith were given to men, even to all flesh indefinitely and universally for their help and benefit, *Ephes. 4. 8, 9, 10, 11.*

As for my shewing then that any Infants sprinkled by me and others have received the Promise of the Spirit in the Gifts or Fruits of it, is a foolish request: For if no such thing is to be shewed, it might rather be imputed to the want of laying Hands on them, than to any inefficacy of their Baptism ; seeing the

the Holy Ghost in the Apostles times used not to be given upon Baptism till hands were laid on them: and I suppose we may shew it in as many as he can shew it us in his baptized ones, or that have the gift of Tongues upon his Laying on his hands on them. Yea, would I satisfy his Curiosity, I could tell him of very remarkable appearances of more than ordinary operations of the Spirit in some very small ones, not got out of the State of Infancy. I remember that I read in a Relation out of *N. England* long since of very observable Speeches of two little dying Infants or young Children: and I have often heard a Gentlewoman in *Lin.* now deceased, relate of a little Child of hers, that playing with some other Children, it on a sudden threw down a Stick in its Hand and said to her, *I must doe to God*, not being able to speak plainly, but therein meaning it must go to God; upon which it suddenly sickned, and soon after (not without some other pretty expressions which I remember not) it departed. And when I was a Scholar in *Lin.* I remember I heard another Gentlewoman in *Lin.* relate a strange Story of a very young Child of hers, that being at Church with her, and hearing the Minister treat (as I remember about Heaven, did afterward invite divers of its Acquaintance to its Marriage at such a Day as having an apprehension of its going to those Heavenly Joys, and that upon the day it mentioned it also dyed, and doubtless went to God: which things I cannot write without being affected with the consideration of the great Goodness and Mercy of God, and his tender respect even to little ones also, and his Power to perfect to himself praises out of the Mouths of Babies and Sucklings. *Mat.* 8. 2. *Mat.* 11. 25. He hides those things from the wise and prudent self-conceited Persons. *quereret regni in infantibus*, as *Beza* renders it, while he reveals to Infants, even to Babies and Sucklings. So also *Matt.* 15. 16. Yea, I know a Friend whose Infant of scarce a Month old died, smiling as if it had the sense of some joyful apprehension upon it; but its likely pride will make but scoffs of these things, which were upon Baptized Infants all of them.

He infers from that in *Act.* 19. 2. That the Apostle finding some that had not heard that there was a Holy Ghost, and asking them to what then they were baptized; that he counted it a vain thing to baptize those that were not taught the usefulness of Baptism, which is more than may justly be inferred from it. It seems to me most probable that those persons were wrongly baptized by some ignorant rash, or mistaking persons that would be imitating the Baptist and his Disciples, but baptized they knew not into what: For it is not said here that *John* baptized them, but only that they were baptized into *John's* Baptism: and it's clearly implied that they who baptized them therein o, did not baptize them as he was wont to do, by the Apostle's Answer to them: and what follows thereupon? for by the Apostle's Answer it is evident that *John* baptizing with the Baptism of Repentance, and saying that they should believe on him that should come after him, that is, on Christ Jesus, did on the matter baptize them into the Name of the Lord Jesus, and into the expectation of the Holy Ghost by him, as his Words more fully re-

lated in *Mat. 3. 11, 12.* do declare, [and therefore also some understand the following Words, as the Apostle *Paul's* concerning the People baptized by *John* when it is added, That *when they heard this, they were baptized into the Name of the Lord Jesus*; to which purpose also it's observable, that it is not said that they were baptized again, or that they were baptized of *Paul*, as it might seem reasonable to have been said had those Words [*and when they heard this*] been meant of those Disciples before spoken of] But if the Words may be understood of these Disciples (as I rather incline to think) yet then I say it appears, that how *John* baptized these Men had not heard; and therefore not whether there was a Holy Ghost; and therefore it's said, *and when they heard this*, as if they never had heard so much before, *they were baptized into the Name of the Lord Jesus*, as if they were not so baptized before; either meaning that now they were set right in the understanding of *John's* Baptism, so as thenceforth the Baptism before received by them, became to them a Baptism into the Name of the Lord Jesus: or else, that they were then rightly by a new Baptism baptized into his Name. And whether of these two ways we take for the right interpretation of those words, yet none of those Inferences made by Mr. *Grantham* will follow thereupon, viz. That *the Apostle counted it a vain thing to baptize such as were not taught the usefulness of Baptism* (though that is true with reference to Adult Persons coming out of other Religions into the Christian Church) and that *had such presumed to have presented their Infants, we may see how he would have dealt with them*; and that *he would have been very shy of that Baptism that is done without the least knowledge of either the Father, the Son, or the Holy Ghost.* These Inferences I say do not follow fairly upon the Premises: But taking it for granted that they were then baptized again, this is all that fairly follows thereupon; that if Baptism be not administred into the Name of Christ, or of the Father, Son, and Holy Ghost, it is wrong and null, and ought to be administred again more rightly; and that will not at all prejudice Infant-Baptism that is in the Name of Christ, or of the Father, Son, and Holy Ghost.

That *the Holy Ghost was* (ordinarily) *given after Baptism* is true; but that *I urged that Infants have right to the Spirit, and therefore to Baptism*, is not true; for I find no such expressions used, much less urged by me: only I noted that the Promise was said to appertain to their Children also; and that that was said before, and as an argument to move them to repent, and let every one of them be baptized, that they might receive the Holy Ghost. If he say this is the same in substance, then let him mind that it is the Apostle *Peter* that said these things, and so that he corrects him rather than me: Either the Apostle's Sayings mentioned by me are not the same as if in urging them I urged that Infants have right to the Spirit, and therefore to Baptism; and then he speaks falsely of me in saying I so urged: or else they are the same, and then he gives the Apostle intimately the lye in saying, the truth is that *the Baptized have right to the Spirit*, as if the other were not truth: *utrum ho-*

rum manu accipiat; let him chuse whether of the twain he pleaseth, yet he is found faulty; and yet what he saith may consist with what he faults and rejects: For the Promise being to them and their Children before Baptism, they had a remote right to the Spirit, and being baptized, they had a nearer and more proximate right, as an Heir to an Estate hath a more remote right to its Incomes before he takes it up, and a nearer and more immediate, when he hath taken it up in the Court: and therefore also Infants are to be baptized, that their remoter right may be made more near to them; and they who keep them back therefrom, are guilty of doing them wrong, and keeping them out of the way of the Spirit which we have before proved them capable of receiving in a measure; though God can righteously give the Spirit before Baptism if he please, as he did to *Cornelius* and those with him; Baptism not being the main condition of the Promise, or of Mens Receipt of it. Yea, Men never baptized with Water believing in Christ and fearing God, may have Eternal Life, as well as uncircumcision to the Keepers of the Law might be counted for circumcision, *Rom. 2. 26.* yet that's no good plea for waving the use of the ordinary means.

He saith, *It's most evident that of the ~~last~~ ^{last} & ^{best} sort, every one of you, in Act. 2. 38. not one Infant was baptized*; for it's said of them without exception of any one of them, that they, to wit, the Baptized, continued stedfastly in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayers: so that Infants are so plainly excluded from those said to be Baptized in this place, that it's impossible for any man from hence to find ground to baptize Infants. A confident Conclusion, but not sound and solid; for by as good an Inference I may conclude, that it's impossible for any man to prove that there was so much as one Infant entred the Land of *Canaan*, because it's said of them that entred it without exception of any one of them in *Jer. 2. 7.* That they polluted it, and made Gods Heritage an Abomination. And in *Ezek. 20. 28.* That they saw every high Hill and all the thick Trees, and there they offered their Sacrifices, and presented the provocation of their Offerings, and there they made their sweet Savour, and poured out their Drink-offerings; things that Infants could as little do as those other Matters: shall we hence as peremptorily conclude against all Infants entring *Canaan*, or having right of admission into Gods Heritage, as he concludes from the other not one Infant baptized? no, but in both the forementioned Rule may take place, that in the same Passages Infants may be included in the Passives, when they cannot be in the Actives. Though the ground for Baptizing Infants there in *Act. 2. 38, 39.* is found rather in what is said by the Apostles, than in what is said to have been done by them; concerning which

He saith further, That the Promise in *Act. 2. 39.* is restrained to the called of the Lord, who calleth not Infants by the Preaching of the Gospel to repent and believe, for that he hath appointed none of his Ministers to call them, &c.

Reply. In this he is greatly faulty also: For 1. That Phrase, [*So many as the Lord our God shall call*] is no limitation of the foregoing Expression

touching the Jews and their Children, but an enlargement of the Promise even to so many Gentiles as the Lord also should call to them, as God in all Ages did call Gentiles with their Children to his Church: They were *προκλητοι* before *προσῆλυτοι*, called to, before Profelytes or Comers to, his Church; though false Prophets often ran unsest, yet none came to Gods House or Church uncalled: *Prov.* 9. 3, 4, 5. and 8. 4, 5. *Mar.* 22. 4, 8, 9, 10.

2. Nor doth the Apostle say [call to repent and believe] those Words, [to repent and believe] he puts in: The Word is *προσκλησινται*, shall call to; namely, to the Church: and call to the Church he did Infants of the Gentile Profelytes with their Parents, *Psal.* 50. 1, 2. though not to act faith and repentance while Infants. And yet,

3. Though there is no mention of Repenting and Believing in that expression, nor can Infants while such perform the Acts and Exercises of them as Adult Persons may; yet I say those Acts also may be included in what the Called are called to, and that not only in respect of the Adult Persons called, but also with respect to the Infants called with them: both because Infants and Sucklings have been actually called upon and brought with their Parents to acts and exercises of Repentance & Humiliations, as we shewed before from *Joel* 2. 16. *Jon.* 3. 9. *2 Chron.* 20. 13. which Acts and Exercises were not right without Faith in Persons capable thereof. And also in that they are called to Gods Church to practise them in due time as God gives capacity thereto: As when God called *Israel* out of *Egypt* and into *Canaan*, it was that they might observe his Statutes and keep his Laws, *Psal.* 105. 45. Infants were included in the Call. *Moses* would not leave them in *Egypt*, when *Pharaoh* would have had it so; nor I suppose *Josuah* would not leave them out of *Canaan* that were belonging to the Tribes that were to possess it: and surely they were also called and brought thither to observe Gods Statutes and keep his Laws as they grew up and became capable of so doing; and so were the Infants that were circumcised to do also, and partly did it in being circumcised, as their Parents circumcising them, was accounted their keeping Gods Covenant, *Gen.* 17. 14. and partly in all other things as they became capable.

4. *Suo se hic jugulat gladio* too, did not he say that Infants are of the Church of the Saved? Now the Church is *caus vocatorum*; the Congregation or Company of the Called: *Εκκλησία* is of *ἐκκαλέω*, to call out: If then they are *τῆς ἐκκλησίας* of the Church, they are *ἐκκλητοί*, called out of the World to it: and indeed God calls whole Nations to his Church, as I shewed from *Isa.* 55. 5. and there be Infants in them. But he saith, Infants are excluded that Call, because it is added, Nations shall run to thee, and Infants cannot do so. But the Rule before observed and proved, will salve that Objection; That they may be included in the Passives as in being called, though they may not be in the Active of running: yea, and though they cannot run of themselves, they may in their Parents Arms, as their Parents Actions for or with them may be accounted theirs: as it is said, *They shall bring thy Sons*

in their Arms or Bosoms, and thy Daughters shall be carried upon their Shoulders : where it is to be minded, that they are called Zions, or the Churches Sons and Daughters, though so brought and carried by others. Yea, and Christ reckoned and called the little Infants being brought to him, their coming to him ; and calls them to him when he saith, *suffer them to come to me and forbid them not*, though they could not have that knowledge of God, and devotion in themselves, that Th. Gr. saith (falsly) is presupposed in all said there to be called, and which is truly in all Adult Persons, who obeying the C. ll, do run to him. I believe when the Mahumetans shall run to Christ and his Church, they will not leave their little ones under Mahumetan Institutions, but bring them with them. Yea, I suppose Mr. Gr. and his Friends intentionally bring their Infants to Christ when they dedicate them to God in his Name, being new-born ; though they bring them not into his House, but leave them at the Door without, while they deny them Baptism for their admission. It's clear *de facto*, that the Christian Nations generally who have run into Christ's Church, have brought their Infants with them too : I could wish they brought them on better and further as they grow up, only this Party called Anabaptists, leave them at the Door as was said.

And whereas he saith, That if a Man would be willing to abuse the Scriptures as I do, he might as well prove Infants to be a Royal Priesthood to offer spiritual Sacrifices, because the Christian Church is called a Holy Nation, &c. I will tell him what I think therein without abusing the Scripture : And so I say, That the Holy Priesthood was given of God unto Aaron and his Sons, and they are generally included in that Term of the Priests of the Lord, as I take it in *Deut.* 18. 1. and the Levites were given to them in lieu of the First-born, *Numb.* 3. 40, 41. and I think they were accounted of the Priests and Levites even from their Infancy. I doubt not, but when the Children of Israel gave Cities to the Children of Aaron the Priest, they gave them to them and their Infants, see *2 Chron.* 31. 13, 19. and so what they gave to the Levites, among whom the Priests were numbred ; they did not exclude their Infants out of their Gifts, *Josh.* 21. 3, 4. And it's observable, that when God would have them and the First-born numbred, he ordered them to be numbred from a Month old, (when they were but Infants I am sure) whereas the other Tribes were numbred only from twenty Years old and upward, *Numb.* 3. 15. And it is said of the *Kobathites* among whom was the Families of the Priests : *In the number of all the Males from a Month old and upward, were eight thousand and six hundred, keeping the charge of the Sanctuary*, ver. 28. what should be the Mystery of that think we ? was it not to signifie, that as the First-born were separated to him from the Womb, *Exod.* 13. 1. so the Infants of the Levites and Priests should be Holy to him too from their Infancy, as of the Priesthood by designation (as we find also *Samuel* devoted and given up to Gods Sanctuary even in his Infancy, *1. Sam.* 1. 11, 24, 28. those of them that were of the Priests, though they

could not then offer any carnal Sacrifices, nor were admitted to actual Service in and about the Sanctuary till 30, or 25 years of Age, *Numb.* 4. 35. and 8. 24, 25. And so also the Children of Believers, or of the Church of God, are said while Children to be Holy, *1 Cor.* 7. 14. and so may be said in respect of Gods Designation of them, and of their Parents Dedication of them in their Admission into the Church to be of the Royal or Holy Priesthood; though in respect of performing Spiritual Service and offering up Spiritual Sacrifices they be yet incapable. And as there in the Law those that were of the House of *Aaron*, though reckoned of and among the Priests (at least in things passively spoken of them) by reason of their Designation to that Office; yet in case of blemishes and uncleannesses they might when grown up, be kept from approaching to the Lord, at least till healed and cleansed of them; even so here the Infants of the Church or any other admitted to it, to be of the Holy Nation and Royal Priesthood, if as they grow up they grow crooked in their Hearts and Lives, or have spiritual Blemishes, they may not be admitted to, or accepted in offering Spiritual Sacrifices till healed and cleansed thereof. When God said to *Israel* by *Moses*, *You have seen what I did to the Egyptians, and how I bare you as upon Eagles-Wings, and brought you to my self. Now therefore if you will indeed hearken to me and obey my Voice, and keep my Covenant, ye shall be unto me a peculiar People above all the Earth, for all the Earth is mine; and ye shall be to me a Kingdom of Priests and an Holy Nation*, *Exod.* 19. 4, 5. were not the Infants think we accounted too among them whom he bare upon Eagles-Wings and brought to himself, seeing they also were taken into Covenant with God? *Deut.* 29. 10, 11. or were they excluded and left behind? And though the Infants in that State were incapable of an active obeying his Voice and keeping Commandments; yet soasmuch as their Parents not Circumcising them, was reckoned as the Infants breaking Gods Covenant or making it void, their Circumcising them was also accounted their keeping Gods Covenant and obeying his Voice, and so the Adult Persons generally keeping Gods Covenant, should they not all one & other, even Infants also, be included in that Promise of being a Peculiar People to God above all the Peoples of the Earth? surely Yes: Or should the Infants though reckoned Keepers of his Covenant, be shut out thereof? would not that indeed be cruelty? And when he saith *all the Earth is mine*, that is, all the People of the World, doth he exclude their Infants? surely no: and if he include all the Infants when he saith, *all the Earth is mine*, must he not as well include the Infants of *Israel*, in saying, that in obeying his Voice they should be a *Peculiar People to him above all other Nations* that are also his? and so by consequence were they not also all included in the following expressions, *a Kingdom of Priests* (which is the same in substance with the Royal Priesthood) *and an Holy Nation*, though in their Infancy capable of no Priestly exercise? So that without abusing the Scriptures we may see that God hath reckoned, and doth reckon Infants also of his Kingdom of Priests or Kingly Priesthood and Holy Nation: and it's only mens ignorance and want of right discerning makes them think otherwise: *The*

Lord will bless them that fear him the small with the great, Psal. 115. 13. and I hope such shall appear in the Heavenly Kingdom among the Redeemed unto God, and among those that are made Kings and Priests unto him, *Rev. 1. 6. and 5. 9, 10.*

Skipping over my Answers to the Second Objection in a manner, or dealing slovenly with them, (as neither taking notice of what it was, or of the five-fold Answer I gave thereto; but only snatching at here and there an expression) He nextly excepts to what I said in my first Answer about *Act. 3. 22, 25, 26. A Prophet shall the Lord your God raise up unto you; and ye are the Children of the Covenant;* from which I had only noted by the way, that the Words *ye, and you, and yours, and every one of them*, might include all of them, Young and Old: and so doubtless in saying *your God*, he takes in their Infants too, for he was in Covenant with them too to be their God: Yea, and in saying, *A Prophet shall the Lord your God raise up to you*, he excludes not the Infants as if the Prophets were not raised up for them also; but he excepts against it, *because the Persons that he there speaks of, or to, were bound to hear the Prophet in all things, under pain of being cut off from among the People.*

Reply. What did the Prophets speak to them but in general to exhort and instruct them to obey the Law and Will of God? and if according to that Law the Male-Infants were not circumcised, were they not reckoned as Breakers of Gods Covenant, and cut off from their People as not therein hearing the Prophet? But besides that, did not the Prophet prophecy for their present and future good too, in leading their Parents into these Paths that led to their own and their Infants good? for as their Parents doing evil and not hearing the Prophets, exposed their Infants to punishments and rejection, as is evident in *Lam. 4. 4.* and in that the Kingdom of God, because of the Jews not hearing Christ, is taken from them and their Infants with them, while their Parents continue in this Unbelief and Rejection of him. So had these Parents and People hearkened to the Prophets and to Christ, those Evils and that Cutting off had not come upon them: so that the Prophet was raised up to, or for them also. Yea, and as they grew capable they were bound to hear what was said by him, though the Prophet were dead or withdrawn from them before that time. And beside, the rule before noted may here be observed, that in things passively spoken, they are & may be included when yet the Actives in their present Incapacities do not include or oblige them: and so here is neither any obligation put upon them to do any thing in their Infant-State beyond their capacities, nor any danger of their being cut off for any defect therein further than as their Parents neglects or contempts are imputed to them, *Gen. 17. 14.* nor any one absurdity, much less a thousand, follows upon the extending the Words *your, and you, and ye, to Infants also* in those verses. But there are many Absurdities, Falshoods, and Contradictions to the Scriptures in denial of such extent of them there and in many other places: yea, he himself grants, *That in some things they include them in those verities;*

*'because Christ came to save them also as well as others : and that's as much as I inferred from them. But he saith, the Words, every one of you, in that Saying in turning every one of you from your Iniquities, cannot reach them. Well be it so, but yet when he saith, Christ was sent to bless every one of you, there the Words will reach them also ; because Christ came to save them also as he confesses : and so it will hold in things to be acted upon them, though not in things to be acted by Men; and that's sufficient still to my observation, that Let every one of you be baptized may include them : and yet as those words, in turning every one of you from your Iniquities may be looked upon as the Blessing wherewith Christ was to bless them, and as his Act upon them ; so it may reach Infants also who are turned into, or out of, their Fathers Iniquities, so as they become theirs or not theirs, as Iniquities signify the Punishments of Iniquities, as sometimes they do : For in their Fathers hearing Christ, their Children had been turned from those Punishments with them. That Iniquities sometime signify Punishments for Iniquity, appears in Isa. 53. 11. Lam. 5. 7. Ezck. 32. 27. Yea, we may say their Fathers hearing Christ, they and their Infants had been continued in the Church-state, and so had been turned out of this way of Iniquity and Unbelief that now they lay all involved in, or in the way of. But this *ex abundanti*, over-and-above what I said or observed from it in my quoting it. Nor is it to the purpose, that the Apostle (as he saith) doth not extend his Speech to Infants as to Men, in saying, *Ye are the Children of the Covenant* ; for neither did I imagine or suggest such a thing, as to obligation to act : it's enough to my purpose, that he intends it to them in such a sense as might consist with their Infant-Condition, and so in things acted, or to be acted of God or Men toward them ; so that the contrary to his Conclusion is true, that is, that the words *every one* do not exclude Infants in the place I cited as to any thing therein mentioned to be acted upon them ; and so there is *something* (and that not a little) gained for Infant-Baptism, that requiring nothing more to be done by them than the Act of Circumcision : nor will what is gained for their Baptism equally plead for their coming in their Infant-State to other Priviledges in the Church which the Pædobaptists exclude them from : For I suppose they are not equally capable of eating and drinking in remembrance of Christ, as of being Baptized, or having Hands put upon them with Prayers and Blessings ; if they be, I never saw the like.*

He confesses with me, That the saying *such as believed entered Canaan*, doth not exclude Infants ; but yet saith he, it doth not include them in the Act of believing : well said ; *Tuo respsum*, here too, for then it the better suits with what I said and brought it to illustrate, viz. That the saying *they that gladly received the Word were baptized*, though it include not Infants in the former the Active, it excludes them not from the latter, the Passive : the being baptized, which we know cannot pass on an Infant unborn, as the entering the Land of Canaan might. But he asks, *Do I think that none shall enter into Heaven but those that believe ?* Though I gave no ground for that Question,

I only bringing that saying to parallel the other, to shew that it would not exclude Infants; yet this I shall say to it:

1. That at his rate of arguing against Infant-Baptism, none else shall enter into Heaven, as we shall after see: And that

2. None shall enter into Heaven to whom Christ shall impute unbelief, so as to reckon them Unbelievers: and therefore if Infants be not excluded Heaven, Christ will not impute unbelief to them; and then I think he will reckon them as, and among Believers, or impute Righteousness without any work of Faith performed by them: and so we shall not say *any thing cruel either against Millions or Unites of the present Heathens, Jews, or Turks dying in that Condition*: though as I said before, as the Circumcised Man-child that brake Gods Covenant and was cut off from his People was a looser thereby; so I judge it is with those also that through the Parents default are not membered into the Church of God and Christ. I wish they do not as the Prophet *Micah*, saith in a sense, take away Gods Glory from them for ever, *Mic. 2. 9.* I think there is a great probability of what some have conceived, viz. That *they shall not have part in the first Resurrection, Rev. 20. 5, 6. they shall lose all their share in that; though in the last resurrection they may be found among them whose Names are written in the Book of Life, Rev. 20. 14. they shall suffer some pana damni, and loss of something of that Glory that others are admitted to for ever.* Something of like import with those Phrases of not being written with the House of *Israel*, or with that threatned in *Ezek. 44. 10, 11, 12.* though I cannot peremptorily and positively determine how far it may extend to, or upon them; but surely, it's no small loss to be cut off from Gods People, or not to be of his Church & Kingdom. His charge then, *That I insinuated in what I said to Act. 2. 40. that the Apostles did not do all they might*, is groundless; and so it is *that the Papists might as well say that Bells might be baptized thence, because it is not said that they might not be so; except they could shew that the Apostles said as much there for Bells as for Infants being concerned in the Promise, and that I am sure neither he nor they can find ground to assert.*

Thence he skips to the latter part of my Second Answer to their objecting the requiring such things of persons to be baptized as Infants cannot perform, in which I said it was not always found so; instancing in *Lydia's* and the *Faylour's* Households to the contrary. He first begins with the *Faylour's* Household, of which he saith, *That the Word being preached to all in his House, they hearing it, must needs either be Believers or Unbelievers.*

To which I say, it follows not as to actual receipt or rejection; though by Gods Gracious Imputation they might be looked upon as Believers, they not actually rejecting, as in case there were Infants, they might hear and not be capable of understanding or believing what was said to, or concerning them, and yet not be reputed Unbelievers neither, but Believers as well as the Circumcised Males of eight days old, though they understood nothing of God's Covenant, yet they were reckoned Keepers, and the contrary Breakers of

it: and though *our Translation tells us that the Jaylor believed with all his House*, yet the word *οικον*, (as I dare appeal to himself) which is so rendered (and which *Montanus* translates *cum omni domo*; let him be never so good a *Græcian* :) doth not inforce any such thing as that the whole Household were actual Believers, there being nothing in that Word that hath the formal signification of the word *cum*, or *with*; but it is word for word in our *English Language House-wholly*; and the sense of it both in the *Greek and English* may be as well in respect of, as with, his whole House or Family. So that I do not say thence, that if *Men hear the Word they may be Baptized whether they believe or not*: for it's one thing to refuse to believe, or having capacity for it, not to profess to believe; and another through incapacity not to believe, as himself acknowledges: but especially he trifles and prevaricates in inferring from my Saying, that the word *οικον*, *house-wholly*, belongs to the word *rejoycing*; that that *informs me that they did also believe, the chief ground of their Joy being Salvation by Christ, which is not joyfully apprehended but by Faith*. Surely, he either carelessly minded or wilfully refused to take notice of what I said, and yet resolved to say something though quite beside the business: For I said, that both the word *believed* and the word *rejoyced* are in the *Greek* of the Singular Number, (which I am sure he cannot deny) and so both refer to the *Jaylor*; and the Sentence exactly according to the *Greek Text* is, *And he rejoyced house-wholly, he having believed in God*; which words I noted may very fairly import, that his whole Household were the object of his Joy together with himself: and how follows it then that they must all be Rejoycers in the Salvation by Christ, and apprehend that by Faith? and not rather that he rejoyced in behalf of his whole House, he believing and apprehending by Faith that there was Salvation in and by Christ for them all; and that he and they being baptized, were saved out of the bad way they were in before, being brought into Christ or into his Kingdom and Church, and were under his Blessing, and in the way to be further and eternally saved; as the Apostle had said to him, *Believe thou in the Lord Jesus Christ, and thou shalt be saved, thou and thy House*, ver. 31. I spake nothing then but very good sense as I appeal to all men, and that there is nothing absurd therein: but after this Prevarication he concludes with a Falshood, when he saith, That I being pressed with the evidence of the place, am forced to suppose that the Jaylor's House were all actual Believers, and yet say it's not against *Infant-Baptism*; because I said, though if they were all actual Believers yet it makes nothing against *Infant-Baptism*: in which I no more suppose them all to have been actual Believers than the Apostle, in saying, That if Christ be not risen from the dead, then are not the dead raised, pressed with the evidence of the truth supposes Christ not to be raised: or as if I should say, though there were three hundred Families in *Lin* wherein are no Infants, yet it will not follow that there are no Infants in *Lin*: it would thence be concludible, that I really suppose there are so many Families in *Lin* that have no Infants in them. It's a sign of a bad cause and of no good conscience,

when

when men defend themselves and their matters with manifest lies and falsehoods.

Thence he skips back to *Lydia's* household, and tells me it can never be proved that *Lydia* had a Husband, which whether it can be proved or no it matters not, she might be a Widow, and yet have Infants, its beyond all contradiction true that I said, *viz.* That it is not said that any of her household but only her self believed, though its expressly said that she was Baptized and her household, and so that we read of more to have been Baptized, than we read to have believed; let him deny and make invalid that conclusion if he can, whether the Apostle ordained Bishops and Deacons at that time also, is uncertain; nor did I affirm he did, though possibly he might; nor hurts it any thing I said whensoever it was, Nor supposed I any of *Lydia's* house to be absent, when Paul after his Imprisonment came thither and saw the Brethren and confirmed them, nor is it to any purpose for him if all her household were then Present; nor will it follow that there were no Infants there because he visited the Brethren, its said and comforted them, it will rather follow that *Lydia* her self was not there nor any Woman, for the Name Brethren will as little take in Women as Children; for if brethren, though a Masculine word, will include Women, being of a different Gender or Sex, it may as well also include Children surely, seeing they may also be Masculines, as I think it doth include them in *Rom. 9. 3. 4.* And so there is nothing said there to exclude them. Mr. C. should have endeavoured to convince us that all *Lydia's* household were believers before they were Baptized, by some better arguments than that, if he would have done any thing to purpose; or given us some good reason why none of their hearing or believing, but here ~~one~~ only are mentioned before their Baptism, or why *Lydia* should not say to the Apostles, if ye have judged us faithful, come into my house, rather than only if ye have judged me Faithful, seeing as I objected, if there had been adult and grown Persons there, they if unfaithful might have betrayed them, but to those things he gives the go by, only will conclude, though upon no rational Premises, that there were no Children, right or wrong, and I might have as good proof for it, as he can bring any against it, that there were divers Infants there and they were Baptized.

To my third answer (though he take neither notice of the objection, nor of any thing as an answer to it) he greatly dislikes my distinction of the Churches state into *Instituenda & Instituta*, as in the time of its first planting and gathering out of ignorant and misbelieving Nations, and the state of it as planted and settled, or, rather he saith, *the ill use I make of it*, but wherein make I ill use of it? should I make no difference between *England* and *America*, when our Country men first began to Preach there? or are the Christian Families there to be treated just like those that are Heathens? or thinks he that the Apostles made no difference of the

I

Children

Children of believing Families whom he terms holy, 1 Cor. 7. 14. and gave rules and instructions to, Eph. 6. 1. 2. 3. 4. Col. 3. 20. 1 Tim. 3. 4. 12. And the Children of the Heathen Families whom they endeavour'd to convert? oh but he saith, *the holy ordinances are to be kept in the Churches instituted as they were delivered*, 1 Cor. 11. 1. 2. 23. 24. *Rep.* No doubt of it, but yet it follows not thence, that no Child may be dedicated to God before he attain the Age that the first believers were converted at; or that because actual Sinners and Aliens from the Church, made confession of their Sins, and profession of their faith before they were admitted into the Church of God, their Infants, and the Children born to the members of the Church must do so too, can Mr. Gr. shew me any such ordinance delivered by the Apostles to the Churches, as that they should dedicate their little ones to God, but not Baptize them? if he can shew me such a one, I shall desire readily to receive it, but every addition to the Church is not an Instituting or Planting it; that she should be allways Instituting it as he saith, because allways Increasing it, no more than the proselyting persons to the Jewish Church was the first forming it and setting it in order, so that here needs not any great qualification to make the distinction good sence, no more than between the going to keep house and setting good orders in it, and the after adding to and increasing it; nor is there any danger at all in it, that it may lead us to gather Churches otherwise or after another Pattern than the Apostles, provided that we gather them out of such People as they did, Namely, such as where the name and word of Christ was not before received, otherwise we may do very ill in thinking to gather Churches as they did, if with the false Apostles we gather them from the Church of Christ, and not into it, though into other Societies that we will call Churches as they did, and as the true Apostles did not, our business is to edify our selves and one another in the holy faith, and reform our selves and one another where amiss, and not to gather men from the Church of Christ into other Churches, and without controversy, the confounding things and cases to be distinguished, doth and hath done a great deal of hurt and mischief, so as the well distinguishing between the Church in its first Planting, and the ordering it afterward never did; if the Apostles in Planting the Churches, having ordained them Elders every where, others should have come (as the false Teachers and Apostles did) and finding fault with some things among them should have drawn parties out of those Churches, and put Elders over them parties, because the Apostles did so when they first converted them to Christ, I suppose the Apostle would not have praised them as keeping the ordinances as he delivered them to them, but would have much blamed them, as he did forewarn them of such a thing, in *Act.* 20. 29. 30. *Tit.* 1. 10. 11. Beside how can we better in this case of Infant Baptism know what ordinances the Apostles delivered to the Churches

es than by asking of the former ages, and preparing our selves to the search of their Fathers, whom we find to have approved this practice as an Institution of the Apostles, none condemning it that I know of but *Tertullian*, who did not absolutely condemn it neither, but rather perswaded to a delay of it, as he did also unmarried persons.

I do not (nor I think did Dr. *Hammond*) lay the Foundation of Christian Baptism in *Jewish* ceremonies, I only alledged the *Rabbins* & *Jewish* practice, to shew that they did not receive proselites as they circumcised their own or their Male Infants; or that they required a great deal more of adult and grown Persons before circumcision to add them to their Church, than they did of their own or of their Infants; & that therefore the Apostles in Planting the Churches might do so also, and therefore is not Impertinent to shew a reason for their demanding such things as they did of grown persons, strangers from the Church in their admission into it, yea, I durst appeal to Mr. Gr. himself whether he would not require more of a grown Person before he would dedicate him to God in the name of Christ by prayer, than he useth to do of their new born Infants. That all that came to *Jewish* Baptism offered a sacrifice, is only said of their Adult Persons, and therefore how that will make for our admitting Infants to the Lords Supper I can see no good reason, for neither is the Lords Supper a sacrifice, but rather a feast upon a sacrifice, even upon the sacrifice of Christ, the only all sufficient propitiatory sacrifice for our Sins, and for the Sins of the World. To my fourth Answer to the objection taken from the mention of faith or repentance required of some persons before Baptisme, and that Infants are to be excluded it therefore, because they cannot Practice them, namely, that after that manner of arguing, Infants also should be all shut out of Heaven and Salvation, those things being more frequently required thereunto, to this I say, he would perswade his Reader that I do little but repeat what I said before, which is a falshood, as I appeal to my book, and that I do not speak my judgment and conscience therein, which is another falshood, for I neither said any thing of that argument before, and I do speak my judgment and conscience, though that is not what he would represent me to speak; I believe what I speak here galls him so, as it made him willing to cast a mist before his readers eyes that he might the less discernably see how shamefully he shuffles this answer off, for I remember in a Letter I sent him two or three years since, I used the same argument or answer (and perhaps with reference so that, he saith, I do little but repeat) and he was put upon the like shuffles thereby, this is my own judgment and conscience, that after his way of arguing, to exclude Infants from Baptism, they may also exclude all Infants dying in Infancy from Salvation, or from having any part in the Kingdom of God as to either the State of special grace, or of Eternal glory, and so conclude that Infants can or may receive the

Kingdom of God in no sense, because the Scriptures and God himself therein requires very frequently as much or more to the entering those states, and assert more practiced before admission thereinto (especially the State of Glory) than any was required to, or did practice before Baptism, and admission thereby into membership in the professed visible Church as I shewed in *John*. 3. 3. 5. *Jam*. 1. 18. 1 *Pet*. 1. 23. *Matth*. 5. 20. *Act*. 26. 18. To which I may add, that the blessings of Heaven and glory are promised upon enduring temptation, and loving God so as to do, *Jam*. 1. 12. and 2. 5. *Rom*. 8. 28, 1 *Cor*. 2. 9. Upon enduring to the end, *Matth*. 24. 13, *Rev*. 2. 10. *Rom*. 2. 7. Upon fighting the good fight of Faith, 1 *Tim*. 6. 11. 12. And seven times in the second and third Chapters of the *Revelations* to overcoming, none of which things Infants can do, and this is my judgment, but why thinks he I did not speak my own judgment & conscience? why, because he supposeth that I believe that the poor Infants of *Turks*, and *Jews*, and *Infidels*, shall be saved, why, wherein did I speak otherwise or signify that I thought they should all be damned, when its plain that that is the absurd that I put upon him, not only for the Infants of *Turks*, and *Jews*, and *Infidels*, but also of the Christians, though he piteously dissembles it, & shifts it off from himself, and would have me tell him how they should be saved, sith they be not Baptized, have no faith, nor the acts of the grace of Christ pass upon them by any other ordinance whatsoever, when as its the thing that lies upon himself to shew both for them and also for the Infants of all Christians, which are the persons in this argument, mainly to be spoken to, for my part urging the Scriptures against their Salvation and admission into Heaven, as he urgeth them against their Baptism, I think by his reasonings they must all Perish, let him shew me it to be otherwise if he can, so that my allegations are not unnecessary none of them to what I brought them for, nor are they alledged by me to stumble the Ignorant, but to convince the deceived Persons of his party, yea, and himself, if it might be, of the fallacy in his arguments, and their unconcludingness against the Baptism of Infants; or to provoke him if he can to undeceive me, let him shew me what capacities Infants have for those things mentioned in those Scriptures above quoted, more than for any thing required of Persons unto Baptism, or why their want of them should not rather shut them out of Heaven and Glory, than out of the Church-state here and admission into it by Baptism, seeing they formerly used to be admitted into that, and Christ hath determined their right and title to it, except he think that his Church or the society of his friends is more holy than Heaven, and he and they more holy than God. In the Law the outward Court was not so holy as the inner, much less as the sanctuary and holy of holies, many might enter into the outward court that might not come into them, but why now must the outward court or state of Church membership be more holy

holy than Heaven it self, that Infants that may enter into it, may not enter the other by Baptism? especially seeing the Holy Ghost tells us that the outward court is now given to the Gentiles even such as are profane too, *Rev. 11. 2.* I expect that he should give me some good account of this, how the Children of Christians, yea, and of Turks and Infidels, as I suppose he believes shall find admission into Heaven notwithstanding their non performance of so many conditions of entrance as the Scriptures set before us; and yet the Infants of Christians may not be admitted into a less holy state by a passive ordinance that puts nothing upon them in the ministration of it as to action on their parts, because of their incapacities for some things mentioned to or done by adult persons as prerequisite thereunto.

I grant there is, as he saith, a vast difference between him that doth not believe only because God hath not made him capable so to do (as is the case of Infants and some Ideots,) and him to whom the Gospel is preached, and he refuseth to believe it. But why doth he not consider this as to the Church state, as well as to Heaven? Had he found such a saying (as he cannot) as *Ὁ μὴ μελῶν ἡ Κατὰ Δόξαν, He that believeth not, shall not be baptized*, or the like, as he finds, *Ὁ μὴ μελῶν ἡ Χρηστία, He that believeth not shall be damned*: I am sure he would not by the benefit of that vast difference before mentioned, have admitted them into the Church by Baptism, seeing he excludes them upon far more obscure pretexts, and yet he thinks God will admit them thereupon into Heaven. Though it's said, *except ye repent ye shall all likewise perish*, yet he hopes all the Infants in Turkey, and every where else, though they neither do nor can repent, may be saved from destruction upon account of the fore-mentioned vast difference; and yet because it was said to the same people, *Repent, and let every one of you be baptized*, the Infants of Christians may enjoy no benefit by that vast difference, so as to be baptized, because they cannot repent, though it is said, *He that believeth not is condemned already*; yet the Infants of Turks and Pagans may be saved without believing. But because it's said, *He that believeth, and is baptized, shall be saved*, therefore no Infants may be baptized, because baptized is for after believed. Well, I see God is far more merciful than these Antiprobaptists, and that they do not herein follow him, as his dear Children as they should do, *Eph. 3. 1, 2.*

As for the Dream that Infants are believers, that's but a close and crafty put-off too to my 5th Answer, in which I put a Dilemma upon him; that either Infants believe, or they believe not, if they believe, then they have that that they require to Baptism: if not, then the Scripture saith, *He that believeth not shall be damned*, in which I neither asserted that they believed, or believed not, but put the choice to him to say one or the other of them, instead whereof he fairly falsifies me, as if I said they believed, and therefore that I mean it of all Infants or of some only.

Such

Such an Artift is this man at Sophistry, yet I told him how it might be falved, namely, that God might be faid to reckon them believers, and to requite my kindnefs therein, he difputes againft me, as if I had afferted that they actually believe, and afterward reproaches me, as if I had not thought of that reputing or reckoning them believers, till a *page* or two after, and that after many repetitions; whereas he might have found it in my very entrance upon that *Answer* and argument in my *pag. 14.* fo unbaptized is this man from craft and falshood, however deep he hath been in the water. My faying, why may they not be reckoned believers by him that impures Righteoufnefs without works, clearly put the fame *vast difference* that he put above, between Non-believers through incapacity, and refusers of the Goffel; and alfo implied, that I think they have not Faith formally and actually; for as if men had indeed the Righteoufnefs of works, they would not need the imputation of Righteoufnefs, or of Faith for Righteoufnefs: fo if I thought Children had Faith formally and actually, they needed not to be by Grace reckoned among, or as believers, fo that his questions upon the Dream he talks of vanifh with it. And why may we not as well fay or think that God reckons them believers, as that he reckons them not unbelievers, as he fignifies that he thinks of him. Is there any third in Scripture between, *Ὁ μὴ μετάνιωγας*, *He that believeth, and he that believeth not?* Though yet I think there is, and God puts a difference between the Infants in his Church and Kingdom, and the Infants that are not fo; or elfe it's all one for them to be in covenant with God or not, to be of the people of *Abraham*, and to be cut off from them, or not to be of them. Yea, the one, if I miftake not, is accounted *holy*, and the other *unclean*, *1 Corinth. 7. 14.* I defire to put fuch difference between Infants, as God and Chrift put, who tell us, *That they that fear the Lord are bleffed, the fmall with the great*, and faid of the Children of thofe within the Church, that of fuch is the Kingdom of God. His Quæries then *how I know one Infant from another, and how I know what Infants to baptize, and what Faith I had when an Infant, and how Infants coming to underftanding fhould loofe their Faith*, are meer groundlefs matters, the fancies of a Dream, the Offspring of his mifunderftanding at beft, if not of fomething worfe.

As groundlefs it is that he quæries, *Why I make not Repentance as needful for Infants as Faith*; for I did alfo mention that *p. 16. l. 1.* which I referred to in *Ans. 3* of that *P.* in reflecting upon which, he put an *&c.* after Faith; I fuppofe, leif his Reader fhould perceive the groundlefsnefs of this query and quarrel, though yet I arguing from a place that mentions believing only, I had no occafion to mention Repentance in fpeaking thereto. He might have put the fame Query upon, and quarrelled upon the fame account with Chrift, becaufe he did not fay, he that believeth, and repenteth, and is baptized, fhall be faved, and he that believeth not, nor repenteth, fhall be damned. And if, as he faith, *Paul preached Repentance*

to the very same to whom he preached Faith, Act. 22. 21. and repentance and remission of sins are put together; yet surely he Preached them then as necessary to forgiveness and admission into Heaven, as well or rather than as into the Church state by Baptism; and therefore if the incapacity of Infants deprive them of the one, why not of the other also, if it exclude them the less holy state, why not the more holy, and if not the more holy, why the less? And though when the Scripture saith *the unrighteous shall not inherit the Kingdom of God, the Apostle presents instances in actual sinners, as Adulterers, Fornicators, &c.* because he was reproving persons guilty of such actual unrighteousness, yet, as the saying is more extensive than to those kinds of sinners there particularly instanced, so it will include Infants if God repute them unrighteous; and if God do not so repute them, why are they by men reputed so unrighteous, because they have not actual Faith and Repentance, as that they resolve they will keep them out of the Kingdom of God, so far as they have power to admit thereinto. And if God repute them not unrighteous, doth he not then repute them righteous; or is there a third state between? He denies that they have the Righteousness of Faith, nor doth he oppose my saying, that they have not the Righteousness of Works, which I am sure they have not. Now if they neither have the Righteousness of Faith nor Works, how can it be avoided, but that they are unrighteous, and so must not inherit God's Kingdom, as the Apostle saith, 1 Corinth. 6. 9. He denies that they have Faith in that sense, as where Paul speaks of the Righteousness of Faith, Rom. 10. 7, 8, 9. or that any man doth believe they have. Where then was the Dream he talked of? That they have Faith as adult persons have, that are without hesitation or doubting of the truth of Christ's death, and that make confession, and that believe in their heart that God raised him from the dead, he had no cause to imagine that I either said or thought, and therefore neither hurts it me that I said they have not the righteousness of works, though it be true, that Faith without works is dead. But how it should consist with his belief of their salvation, who neither allows them the Righteousness of Faith nor of Works, I cannot well discern. Yet, I see to prevent any fears of that, he will allow them another Righteousness, the Righteousness of God, he saith. Oh but the righteousness of God is that that is by faith of Jesus Christ unto all and upon all that believe, Rom. 3. 21, 22. and if he can find the Scripture speak of a Righteousness of God that is not also the Righteousness of Faith, I shall much marvel. The Apostle calls it in Philippi. 3. 9. *the righteousness which is of God by faith*, which that it comes upon any that believe not, or are not reputed of God as believers, I no where find. That the word of Faith is sent to Infants also, they will believe, that believe it is to be preached to every creature of mankind, or of all the Nations, Math. 25. 19. Mar. 16. 15. They that will not believe that because they find it not suit with what they believe, may let it alone, I have said what I judge sufficient to that before. I think there is something very considerable in what

(60)

I find St. *Bernard*, with others of the Ancients, say, that is ; ' That God ex-
 ' a'ts not Faith of their own in them whom he knows to be without any per-
 ' sonal fault of their own, but yet that they need and God imputes others
 ' faith (as of their Parents, or those that bring them to Christ) as to their
 ' obtaining favour with him, and admission into his kingdom, they being un-
 ' der the guilt and pollution derived to them from others sin. Surely others
 Faith hath profited with Christ to the obtaining both bodily healing, as the
 man sick of the palsy, *Math. 9. 2.* and in the Woman's Daughter of *Caanan*,
Math. 15. 28. and to the obtaining his favour and blessing ; for so he reputed
 the Faith of them that brought the Infants to him *that he should lay his hands*
on them and pray, or their being brought by them (which I believe proceeded
 from their faith in him, as well as others not coming to him proceeded
 from their unbelief, *Mar. 6. 5, 6.*) as if the Infants had believed in him ; for
 he styles it their coming to him, and [coming to him] is often put for and
 with believing, as in *Joh. 5. 40.* and *6. 35.* and *7. 37, 38.* &c. yea, and so the
 faith and obedience of *Abraham* or others in circumcising their Males, is cal-
 ed and reputed intimately of God, the Childs keeping his covenant, the con-
 trary being charged and reckoned as his breach of it, as we have seen, *Gen.*
17. 14. yea, I believe Mr. *Gr.* thinks that when he dedicates an Infant to God
 in and by Christ by prayer, God accepts of his Faith and prayer therein, so
 as to accept and blest the Infant, as if it did dedicate it self so to him, while
 it is in its incapacity, else what signifies his dedicating it to him ? And if this
 be so, it will make very much for Infant-Baptism, as an encouragement to pa-
 rents or others to bring and dedicate them to Christ in his Church therein ;
 and will put a great advantage upon the Children of the Church that believe
 in Christ, and in that faith bring their Children to him above the Children
 of Aliens therefrom : though they also are under the merciful dispose of
 God and Jesus Christ, the Sovereign Lord of all, and so likewise of them.
 For though God be good to all, yet hath he a more special regard to them of
 his own Family, so as the least of them, if not mist demeaning themselves, shall
 be more bountifully dealt with.

He tells me *what I say from Psal. 22. 9. and 71. 5. is overthrowed by expound-
 ing the former place by the latter, because David could not be said a finally to hope
 til he understood, therefore he saith in the latter place the Lord was his hope from
 his youth.* Rep. but why may we not as well expound the latter place by
 the former, seeing God very oft is called the hope and confidence of men, as
 he is the Object of their hope and confidence ? As in *Psal. 65. 5. Prov. 2.*
26. Psal. 146. 5. Jer. 14. 7. and 17. 7. for how was the Lord his hope, if he
 could neither hope in him, nor be reckoned as hoping in him, as being cast up-
 on him by his parents committing him to him ? So that the words are not
 altogether like those, *Th Waters saw thee O Co'l*, nor simply like those of the
 whole Creation waiting ; though this latter is somewhat more of kin, they
 having a tacit dependance on him, and a waiting for his help or glory in a
 way beyond our comprehension. Perhaps there may be some thing of an *A-*

Anima Mundi, or Universal Spirit or soul of the World, that some Philosophers have mentioned truer than we are aware of. Both they and the Poets sometimes express divers strange truths, as that the Apostle ment.^{on} in *Act*. 17. 28. so they have spoken of the *Abyſs* and *Æther*, the *Word* and *Son*, of the Conflagration of the World, and the Renovation of the Creature, and the like. Certainly when *John* was in the Spirit, and heard every Creature, both which is in Heaven and which is in Earth, and which is under the Earth, and in the Seas, and all things that are therein, saying *Eloſing*, and *Honour*, and *Glory*, and *Power* be unto him that sitteth upon the Throne, and to the Lamb for ever and ever; he was not under a delusion, and yet how they should say that, and the Gospel was never preached to them nor heard by them, it would poſe one to determine. Mr. C. having given the go-by to the most material *Answers* to the 2d thing I objected from the requiring faith or repentance sometimes in persons to be baptiz'd, from passages in Scripture that would as fairly exclude Infants from the death of Christ for them, and from the Resurrection, and Judgment to come, as any he or his friends produce to exclude them from Baptism, *marvells that I should not see how Christ came to save Infants*. (as if I was as blind therein, as he is in the commissions allowing them Baptism) never assaying to shew any reason, why those expressions that would exclude them as fairly from those greater things should yet not exclude them there, and expressions less intrenching upon their Baptism should exclude them that: but after some other impertinencies adds a shameful tergiversation to his formerly mentioned abuse of me, as if I had not mentioned Gods reputed Infants as believers before pag. 15. (it should have been 16th) and tells me, *Let it suffice them then that he reputed them as baptiz'd*; when as I had in express termes propounded that very Objection, and given a twofold Answer to it, whereof he takes not any notice as if there was such an Objection answered, only makes the Objection again, to which let him and his Friends see what Answers I gave, and shew their invalidity before I add any thing more to them. The like go-by he also gives to four Answers returned to a third Objection, that Faith and Repentance are sometimes mentioned before Baptism, only whereas I had occasion in them again to mention Gods reputed Infants as or with such as have those dispositions, he retorts it from that I will have them Susceptors of Baptism, why not of other Ordinances also, unless I think that one Ordinance more necessary to Salvation, than all the rest; &c. if so then why so much clamour against them, in pressing sinners to obey God in Baptism. [1] To which I reply, that to the first Question I have said enough before of the greater passiveness of its Susceptors, no action being required of them universally therein. [2] I say that it being the Ordinance of admission into the Church, it is in some sense more necessary than the following Ordinances, (as it was more necessary to the preservation of Noah, or any of the living Creatures with him to be within the door of the Ark, than to be in any more inward room; and as more occasions of uncleanness and journeying) would excuse from the Passover than from

Circumcision; though it be needful to wait upon God in all other Ordinances too as capable, and as opportunity is given. [3] As for *clam'ring against them*, it is not for pressing Sinners to obey God in Baptism; for would they go into *America*, and press as many *Indians* as they could to turn Christians and be Baptized, or into *Turkey*, and do as much to them, I know no body would fault them. But it is [i] for excluding Infants out of Gods Church or Kingdom by denying Baptism to them. [ii] for Unchurching their Brethren, and pressing them who were sufficiently baptized before as to Baptism with water, to be baptized therewith again, neither of which is *the pressing of Sinners to obey God in Baptism*, but rather to disobey him by renting from and rejecting their Brethren, where God doth not require but rather fault them. [iii] For lifting up themselves arrogantly and proudly above their brethren, as if they only were baptized persons and others not; though God hath testified his displeasure more against men of their way, in leaving them to grosser disorders & strange delusions, as was before hinted, than any other Sect or party. That they judge others unbaptized he declares expressly in saying to me in the same page, upon my quoting *Act. 22. 16. arise and be baptized*, &c. (which I quoted to shew the misapprehensions of such in former times, as put off Baptism to elder years) *that that direction it would be a mercy to me had I a heart to receive it, & to my misguided people who are as yet unbaptized persons*. Truly it doth not appear that he is so washed from pride, and craft, & falshood, as that ~~he~~ being baptized after their mode with a renunciation of our Baptism in infancy would be such a mercy to me or any of my friends; I hope my friends at least are many of them in as good a condition as that baptizing again would make them & better too. I do hope there are honest and good people among them also, though I think never the better for their Baptism in their way. Its a way that men may as easily be drawn into as any, by reason of their fair pretences that we read of no Infants baptized, and instances of many coming out of Judaism and Heathenism baptized in elder years; but truly the best that I know of persons who have been so perswaded, and turned aside to them, are one or two who since they have known Christ and the truth better, have fallen off from their societies without any Apostatizing from Christ therein I dare say. But how will he Prove me and my friends unbaptized persons? he adds, *That it further appears by my argumentation for the humane innovation of sprinkling instead of immersion*, concerning which indeed I demanded what command they have to baptize only by dipping, to which he answers, *That thence its observable that they have a command to do it by dipping*, but doth not shew where that command is written, only by subtlety would turn it upon me, as if my question implied they have a command for it, which is a fallacy falsely inferred from my question: the sense of my question is where hath Christ tyed us up to practise Baptism by dipping and no other way; that his command allows dipping and will warrant it, it doth indeed imply, but that it doth expressly injoin it, it doth not inforce, much less that his command to baptize excluded and shut out

out all other modes of application of the water to ingage to him and his name from being the thing commanded by him in commanding Baptism, and its an evident sign that he can find no command of Christ for injoining men to dip in baptizing, and much less for injoining them only to do it that way, in that he catches so readily at a seeming advantage to take it *pro confesso* in my question without producing a command from Christ for so doing; indeed he adds, *That Christ hath taught him that it ought not to be done by sprinkling, where he saith that thus it becometh us to fulfil all righteousness*, Math. 3. 15, 16. But did Christ teach him such a lesson there and no body else? for I can find nothing there of any such lesson. *John* did not say to Christ a little sprinkling is enough for the Lord or too much, though I a Sinner have need to be plunged over head and ears by thee, and then Christ answer him, oh no, I must be dipped, and so must all that are baptized, for thus and not by sprinkling it behoves that Baptism be administered, not a word to that purpose, but what means our Lord by saying, *Thus it becometh us to fulfil all righteousness*? Surely I think he meant, that he must submit himself to his own and his Fathers ordinance to be baptized as well as sinners, he being made in for us, and that *John* ought to lay down his own wisdom, and do what Christ required of him, not standing upon any appearing absurdity in it, that he a Sinner should wash or baptize him who was innocent and perfect. Surely such an understanding of the words suits better with the occasion of them, which was *John*s forbidding him to be baptized, saying *I have need to be baptized of thee, and comest thou to me*, than such an obervation as he fathers upon Christ, as if it was taught by him that men should not baptize by sprinkling, and so it behoves us all to fulfil all righteousness, not only baptize, but do all righteous service, namely by submitting our selves to the Divine will, & laying aside our carnal reasonings and objections to the contrary. But if by [thus] be meant by being dipt into water, & not only sprinkled therewith, then it would follow that we must do all our service or righteousness in going down into and being put under the water; but so you do not, Sr. I suppose, you do not preach, & pray, & write under water, no sure, you had better do those things sprinkled with holy water, than to go down into the waters to do them. The [thus] our Saviour mentions is the way to be made use of in fulfilling all righteousness, & not in baptizing only, surely baptism in water is not all righteousness, though some put as much stress upon it in the mode of it as if all righteousness stood therein I pray God there be not too many guilty of that deceit, nor is it evident that *John*s himself was Baptized by being dipt or otherwise though he Baptized others, & yet the word *us* includes him too, so that you mistook our Master I judge, in saying he taught you that obervation in that saying that ye draw from it, but he adds, *that as when Jesus was Baptized, he came up out of the Water, so that I can tell if I please that he was baptized* *καὶ ἰωάννης ἦ ἰοῦδαν*, is word for word, and was dipped of *John* into *Jordan*, wherein I find two more faults that he may see and tell if he mind it and please, that I do rightly prove him guilty of, first in saying that Christ came up out of the Water, for so it is not said in the Greek

(10)

Text, for both in *Matth. 3. 6.* *Mark. 1. 10.* the words are ἀνέβη (not ἐκ) ἀπὸ τοῦ ὕδατος, that is, that Christ ascended or came up from (not out of) the Water. Secondly, in saying that I can tell if I please that the words mentioned by him in Greek, are word for word that he was dipped into *Jordan*, truly I do not know so, because I see and know that its very usual for the preposition *eis* joyned with an accusative Case, or the proper name of some place to signify, not into but at, he may see that if he please, both in *Matth. 2. 23.* Where it is said that Christ went and dwelt *eis πόλιν λεγομένην Ναζαρέτ*, not into, but at a City called. *Nazareth.* and in *Matth. 4. 13.* Leaving *Nazareth* he came and dwelt *eis Καπερναούμ* τὴν ἐκείνου ἡλιαν, not into, but at *Capernaum* by the Sea side, the like in *Act. 8. 40.* *Philip ἐπέβη eis Ἀζότῳ*, was found not into, but at *Azotus*, see also *Act. 4. 6.* and *20. 16.* and *21. 13.* and *25. 15.* And so it is very good sence to translate the words there that he was Baptized of John at *Jordan*, and so it better agrees with the other Phrase that he came up from the Water, so that we have neither Christs command for dipping (not a word to that purpose as prescribing that as the mode, much less limiting us thereto) nor his own example or expresse approbation of that practice more than any other that may be included in, or agree with the signification of the Word Baptize hitherto evinced, and why then any should disanul and make void all other modes of Baptizing, so as Baptisme administered in or by them shoul cease to be, or not be owned for Baptism, I see no sufficient reason, what I said between the difference of the practice of a thing by some, and a precept for it so as to confine it to that form of practising, and what I instanced of the difference of eating the Passover at first and afterward without transgression in so doing, he passes over in silence, as if it signified nothing, but whereas to their urging the signification of the Word Baptize to be properly dipping, I minded him, first that the word supper also properly signifies a fuller meal at or towards Night, & yet we do not judg it necessary to make a full meale of the *Δείπνον Κυριακόν* the Lords Supper as it is called in *1 Cor. 11. 20.* And to call the other ordinary way of receiving that ordinance by way of reproach, a Bite and a Sup, as they by way of reproach call our way of Baptising, *Baby-Sprinkling*, or as he in his Title Page *Pedorantism*, to that he shuffles shamefully too telling us that though the words may be used with no ill meaning to express the other ordinance, yet it is more fitly expressed by *Τραπέζην Κυρίου* the Table of the Lord, and that Christ having eat a Supper before he Celebrated that ordinance, therefore those words, the Lords Supper may be referred with greater probability to the feast of Charity, used in the primitive Churches, and which he saith is used in these days, Rep. I cannot judg this answer to be made out of any good mind or meaning, for is it so proper to call that ordinance by the name of the Lords Table, as by the name of the Lords Supper? surely the one is metonymical, the other proper, the Table of the Lord,

Lord, signifies that ordinance as it used to be celebrated on a Table, the Altar of old was also called the Table of the Lord *Mal. 1. 7. 12.* And so its not so appropriated a name to this ordinance as the other is, and indeed the Apostle mentions that name of the Table of the Lord after mention of the Altar of God, & with that of the *Idols*, *1 Cor. 10. 18. 23.* Where also the Cup of the Lord is distinctly mentioned from the Table of the Lord, so as the Table of the Lord signifies but the Bread of the Lord, the one half part of the ordinance, and if that be the most proper expression of that ordinance the Papists well and properly observe it then in partaking of the Bread only, for thats as much as the Apostle there calls the Table of the Lord, and if because Christ eat a Supper before he instituted his ordinance, therefore, the words the Lords Supper may be referred with greater Probability to the *feasts of Charity*, How comes it to pass that the Apostle faulting the *Corinthians* for their unduly eating the Lords Supper doth not mind them how the Lord eat his Supper before the ordinance and how he appointed his followers to eat it, but only tells them how the Lord appointed that ordinance it self omitting the mention of a preceeding Supper, what! did the Apostle, sew them a Sore in one place and apply his Playster to another? surely he would make the Apostle a wise healer of Souls in the meane while, and why doth he reduce them afterward, as he saith, to the pure institution of the Lords Table (without so much as mentioning the Lords Table) when he had before faulted them not about that but something preceeding it called the Lords Supper, it seems then that the practice of a Supper before is not the pure institution of the Lords Table, but a pollution of it, and why then is it used as he saith it is in these days; the Apostle tells them that he received of the Lord that which he delivered to them, and mentions only the institution of the ordinance without anything of a preceeding Supper, surely then the Lord had not delivered to him, nor he received of the Lord, nor he delivered to them the preceeding Supper, for else he would have minded them thereof also, and why then should that be rather called the Lords Supper which the Apostle received not of the Lord, nor the Lord commanded to be observed, than that which he did? or is that love feast used in some primitive Churches any where called the *Δείπνον Κυριακόν* the Lords Supper by any of them? the Apostle Jude its thought with reference thereto calls their feasts *Αγάπης* love-feasts, or feasts of Charity, *Jude. 12.* I wish those that are used in these dayes deserve that name, herein then also he hath done very forrily and therefore his conclusion from it is inept and Impertinent, for if a Bire and a Sup in one ordinance is sufficient or so much as is requisite to the observing that that is called a *Δείπνον* Supper though it be far short of the usual signification of the Word Supper in the Scripture Language and ordinary use; why then may not such an application of Water engaging a person to the name of the Lord be called Baptism, as may not come up to the full st signification of the word Baptis?

especially

allow the name and beeing of Baptism to such applications as they give that name unto, as indeed these men *ἡ ἀπορία*, come not up to or consent not to the wholesome or sound words of our Lord Jesus himself; but such an action as he calls Baptism they will not afford such a name to, for he calls the pouring of the Spirit upon men the Baptizing them, *Act. 1. 5.* with *2. 17.* and *11. 15. 16.* but such an application of Water upon a Person they will not allow that name to, no Mr. Gr. saith of Baptism with the Holy Ghost too, that its Impertinently alledged to shew how men may be Baptized with Water, and why? is not Baptism with the Holy Ghost the more Principal and the end of the other? and is not that most properly Baptism when it Baptizes or washes men into Christ far better and to more purpose than the other, beeing of far greater efficacy and profit, and having Christ himself and God in and by him the Agent in it? can we follow a better example in administering the Preparatory Baptism to it than the great God and our Saviour in administering the main and Principal Baptism? shall he call that manner of action in which there is a pouring only out of or sprinkling with the Spirit Baptizing with the Holy Ghost, and shall men disdain to own that for Baptism in which Water is poured out or but sprinkled upon the Person said to be Baptized? the difference of the matter wherewith Baptism is performed makes no difference in the signification of the Word Baptism, as to the form or manner of Action imported therein, are we more holy in the outward and curious in affording the name than God himself is in the Inward and Heavenly matter? may shall we reject Gods use of the Word Baptism and his application of it to forms of action both in the figure (as in that in *1 Cor. 10. 2.*) and in the truth (as in the Baptism with the Holy Ghost) to establish our Conceits in what is between both? surely these things ought to be considered and the Leaven of the Pharisees that placed their great Zeal and Religion in Minute matters, and condemned our Saviour for a different Mode from them in observing the Sabbath and such matters is to be avoided, however, when we have the Holy Ghost himself both in the Figure and in the truth to give this way of application to be Baptism, shall we regard a company of Sorry men in their sayings as if they were wiser than he? far be it from us.

Neither saith he, *ἡ ἀπορία* *ἡ ἀπορία* our rule to walk by seeing we have only one Baptism of repentance for the remission of our Sins according to the Scriptures and according to the Nicene council, which yet, he tells me, according to my liberty of performing it, must be *ἡ ἀπορία* *ἡ ἀπορία* divers Baptisms both in the subject and manner of administration, To which I reply that though the *ἡ ἀπορία* *ἡ ἀπορία* or divers forms or ways of washing or Baptizing be not our rule, yet they afford instruction into the forms of acting to which the Scripture gives the name of Baptism which was the thing for which it was alledged, so that his answer prevaricates from the business

times, besides which I say further, that in that the Apostle mentions
ἡμεῖς βαπτισμοὶ translated divers washings, *Heb. 9. 10.* he implies that
 the ways of Baptizing may be divers and different, and that the word
 or name of Baptism accords to them all, and so it evidently and unde-
 nably destroys and overthrows that fancy that only the dipping a Per-
 son into Water may be called Baptism, for then there should be but
ὁ βαπτισμὸς one Baptizing or Baptization or manner of Baptizing
 which the Apostle saith not, but *ὁ βαπτισμὸς* one Baptism, by which ei-
 ther the ordinance it self or doctrine of it, or rather as therein *Eph.*
 4. 5. the effect, product, and end of the various Baptizings as to way,
 mode or form of Baptizing, as also as to the matter wherewith, whether
 Spirit, or Water, or word or afflictions, or as to the subject whither Spi-
 rits or bodies, old or young, &c. They all, I say, as to the appoint-
 ment end and effect to be produced by them is but one, all lead and
 tend to and are to effect our infusion into, and cleanness by and through
 Christ Jesus; but he unwarily confounds *βαπτισμὸς* and *βαπτισμα* which if
 rightly distinguished might help us to understand things better, though
 sometime the one may be put for the other, its probable also that in
 the *ὁ βαπτισμὸς* one Baptism, the Apostle may include the once admini-
 stration of it, with reference to the outward Baptism, and so we desire
 not to multiply it, but content our selves with that one administration
 of it that we have received.

He saith, *Isa. 52. 13.* is better referred to the pouring out of the Spirit than
 to Baptismal Water seeing it is said to be done by Christ himself who Baptized none
 with water. If so, then *suo seipsum*, it makes for us; for if sprinkling the
 Nations be pouring out the Spirit upon them, and pouring out the Spirit up-
 on them be baptizing them, as we have seen our Saviour calls it; then it fol-
 lows, that baptizing is done and truly done (because by the best doer even
 God and Christ himself) by the act of sprinkling; yea so as the Holy Ghost
 termes it baptizing, though these men who are wiser in their own eyes will
 not. and so there is nothing in the signification of the word baptize that
 ties up the mode of it to dipping and plunging, nor forbids or condemns sprin-
 kling, *quod erat demonstrandum*, which was the thing to be proved; and yet
 his reason for so applying it to the pouring out of the Spirit is but a very
 weak one. For though Christ himself did not baptize with water, yet his
 Disciples so baptizing is called his baptizing in *Joh. 4. 1. 2.* as he also is
 said to have called a Nation that knew him not, though he did it by his Apo-
 stles, and to have come and preached peace to the Gentiles, though he did it not
 in person but by the Apostles, & their Assistants, & Successors in the Ministry,
Is. 55. 5. Zach. 9. 10. Eph. 2. 17 and so he may be said to sprinkle many
 Nations also even with the external sprinkling of water in Baptism, because it
 was the fruit of his producing; for had not he come, and dyed, and rose, and
 ascended, and given the Holy Spirit, and sent his Apostles, and by them in-
 formed the Nations of his Love, and Grace, & afflicted them therewith, and
 opened

opened his Kingdom to them, and called them thereinto, they had never been sprinkled with his Baptism. And the denying this truth, robs the Church of God of an evident Demonstration of Jesus's being the Christ, the Son of God, the Person spoken of before-hand by the Prophets. For if the Nations are sprinkled, even many Nations by, or by means and the ordering Providence of Christ, why should I not as well acknowledg the perfect Foreknowledge of God, and the Truth and Verity of his Holy Spirit, and Holy Prophets therein as literally accomplished; as well as in his Side, and Hands, and Feet pierced, his Garments being parted, and Lots cast upon his Vesture, the Judge of *Israel* being smitten on the Cheek, and the like, literally fulfilled? So that this Passage militates powerfully, take it either way, and most if both ways, against their denying us to be baptized, because not by Dipping, but by Water Sprinkled upon us: if we were so Baptized, as he cannot know or prove that we were. The like may be said of *Ezek. 36. 25.* though not yet so fulfilled upon the Jews as the other is upon many Nations: and so he hath not made it good nor can, *That we forsake the evident Practices of Christ and John the Baptist, and others who have gone before us in the sacred Act of our Submission to Baptism, to fly to obscure Texts which were never written for direction in this Case.* But the Scripture-use of the Word clearly agrees to our Practice too.

He saith, *The Holy Scripture shews us the manner of Baptizing in these words, Buried with him in Baptism, all Expositors asserting that the Apostle there alluded to the Ancient way of Baptizing by Immersion.*

To which I say; 1. That that was one way and may be, where convenient, a good way of Baptizing, I deny not, nor that the Ancients did frequently so administer it, and possibly the Apostle might allude to it; but if so, therein is no command or rule from Christ or his Apostles tying us up to, or injoyning us that Form, nor a rejecting and disannulling any other form of Baptizing, to which the Scripture accommodates that Word. Yet,

2. I do not find that all Expositors assert, that the Apostle alludes there to that Form of Baptizing: For *Beza*, who is one, saith thus upon *Rom. 6. 4.* *Neq; Apostolus nunc agit de forma baptismi, sed de illius objecto, fine & effectis;* That the Apostle speaks not there of the Form of Baptism, but of the Object, Ends, and Effects of it. *Erasmus* also upon *Col. 2. 12.* saith, *Vos per baptismum juxta spiritum mortui estis,* &c. According to the Spirit ye are dead to sin with Christ by Baptism: not to consult or mention any more.

3. Nor is it clear, that he alludes therein to the Form of Baptizing: For in Burying men leave the Body in the Grave, but they did not so to the Bodies of persons in Baptizing, they did not leave them under the Waters. The Apostle also saith, that in the Baptism here spoken of, in which they were buried with Christ, they were raised again with him by the Faith of the Operation of God who raised him from the Dead. But in that Form or Mode of baptizing, Persons baptized did not rise, or were not raised again, out of the Water by the Force of such a Faith, but by their natural Strength, or the

strength of the Baptizer. lifting them up. The Apostle seems therefore to speak of another matter; namely, of the spiritual and inward Baptism, making them Partakers of the Vertue of Christ's Death, Burial, and Resurrection, and conforming them to Christ therein: as also of the End and Engagement of the Ordinance of Baptism, which he implyes was both to Circumcise us, or take us off from the Flesh, and all rejoycing in it: whence we are said to be *circumcised being buried with Christ in Baptism*, although there is nothing in the outward Rite of Baptism, bearing any resemblance thereto, ver. 10, 11. and also to engage us to believe on Christ and in his Death, and conform us to him therein, and so in his Burial and Resurrection: though there is nothing in the outward Act of Baptizing resembling his Act of Dying, nor of his Crucifixion, though with allusion thereto, and to lead us to exercise faith therein, and conformity thereto, in being crucified to the World, and crucifying the Flesh with its affections and lusts, We are said (and that with reference to Baptism) to be *crucified with Christ*, or *our old Man to be crucified with him*, Rom. 6. 3, 4, 5, 6, 7, 8. Gal. 2. 20. And so because we are by Baptism ingrafted into Christ, that we might share of the benefits of his Death, Burial, Resurrection, and Life, and that we might be conformed to him therein, We are said in Baptism to be baptized into Death, and into his Death, and to be buried and raised with him; and particularly we are said to be buried with him, that we might know and mind that we are by our Baptism into him engaged to leave all the worldly pollutions, whether of Heathenism or Judaism, with all things of the old Man; as a Man that is buried leaves his Body in the Grave, no more to rise such as it was before it was there sown, and as Christ was left in the Grave as to his Body, not to resume his former State and condition therein, but to rise by the Power of God, to live unto him in the Spirit; as in Rom. 6. 9, 10. The Apostle also in ver. 5. of that Chapter tells us, *We are planted together into the likeness of his Death*, shall we say our form of Baptizing must be such as in which we must resemble a Planting, because the Apostle with reference to our Baptism useth that expression of the end and efficacy of it: Surely no, and therefore neither doth the use of the other Metaphor, and the respect Baptism hath to Christ's Death and Burial inform us any thing of the manner of receiving the outward Baptism.

But that there in that Phrase both the subject and the manner are so determined by a Metaphorical allusion to Burial, that any man may see easily that such are only to be baptized of the sinful Race of Mankind who are dead with Christ in order thereunto, it being spoken of the whole Church in the actual Profession of the Gospel, may pass for an Oracle with those that resolve their Faith into his Sayings, but follows not from the Phrase he infers it from: For neither is it said, that the Baptized were dead before their Baptism, for they are said to be *baptized and buried into death*; or, as the word *us* may be rendred, unto Death, Rom. 6. 3, 4. not after as to our conformity to him therein, but that we might dy to sin & live to holiness. And yet, if we look rightly, we have

all dyed even Infants also, in a sort in and with Christ : For, saith the Apostle ; *we thus judge, that if one died for all, then πάντες ἀπέθανον, all have died ;* for so the Word is more rightly rendred ; as we find it is rendred so in *Heb. 11. 13. Luc. 20. 31. Rev. 8. 11.* even in Christ's Dying as he died for all : and so all have died to the Law and Curse, and to all engagement to that Sin that pull'd the Curse and Death so upon them, as that they could not be delivered therefrom, but by his Dying ; who being also risen again, is Lord of all, even of Infants also. So as all the living are no longer to live unto themselves, but unto him who died for them and rose again ; for their failing wherein now men are obnoxious to him and to his Judgement, and endanger themselves to a second Death to passe upon them from him. So that judging of Infants according to that Judgement, we judge them all to have died ; and if they have died, surely it was to sin that occasioned their Death and Condemnation ; for in that he died he died to sin once, so that they cannot be buried by Baptism into Death before they be dead or have died in him or in his dying : Yea, and in a sense they live to him too while they live, and die to him too when they die, viz. as being his, he is concerned in their living and dying as the Lord of them, *Rom. 14. 8, 9.* Except he will say, that Christ died not for them because they cannot in Infancy live to him as Adult Persons can, and as all that receive capacities from him for it ought to do, in an actual Obeying him, and making him the end of their Living. Now it being so, that they have died in him, and Death, the first death as the proper Wages of their Sin that occasioned it, is over, and their Resurrection is assured by him who is risen and is their Lord, and hath opened his Kingdom for them to receive them into it and unto its Blessings, they may also by Baptism be buried into his Death, and brought thereby into Covenant with him, that they may receive the Blessings of it from him, and so be partakers of the Eternal Life that is given us in him, which he hath not that hath not him, *1 Joh. 5. 12.* yea, they may and ought to be buried with him, so as to be thereby disengaged from all Heathenish, Pollutions, and Jewish Observations, (from which he hath delivered all men by his Death, and to which in him they may be said to have died :) and to all things of their natural corrupt State as from the fallen *Adam*, that being and living in his Kingdom and under his Institution, they might have his Blessing derived to them, and as they are made capable walk in newness of Life : even as Circumcision disengaged the Circumcised from all heathenish and sinful Rites and Manners, and brought them into actual Covenant with God to be of his People, and observe his Orders and Laws, though Infants could not in that State act as those that were grown up ; but the Blessing of the Covenant was over them, and an engagement was from that time upon them, as God should give capacities and acquaint them with his Mind, and assist and enable them, to do according thereunto ; and so no collection rightly made from the Apostle's Phrase of being buried with Christ in Baptism either excludes Infants from Baptism, or requires us to baptize them by plunging them ; nor will any thing *inhu-*

none or contrary to Scripture, but only against some mistaken apprehensions of some Men be done therein.

He winds up his Discourse as he began with reflections upon me about my tenderness in these Points, which have put me upon the more attentive enquiry thereinto; which the more I have made, the less ground have I found to conclude against Infant-Baptism, and the less need have I seen to go over to them that would persuade me it would be a Mercy to me would I be Baptized again. Nor am I convinced by all he hath writ in this Book, that I am under any mistakes about the due performance of that Sacred Ordinance; but he is mistaken himself: Yea, I hope it hath occasioned my observing and proposing those things here, that through Gods Blessing may be of use to convince him and all others of his Mind of their great mistakes, if they willingly blind not themselves and harden not their Hearts thereagainst.

And whereas he freely tells me, That he stranges that I should be so long taken for a Minister of the Gospel, and yet not be able to teach, at least by my Practice, any Babe in Christianity, which be the first Principles of the Oracles of God, especially the two middlemost; the Doctrine of Baptism, and Laying on of Hands, which it seems, he saith, are laid aside by me, as things that I know not what to do about otherwise.

I freely tell him again, That those Words do bewray something of ignorance and something of arrogance in him. I pray God help him to practise the first Principle of all better, that is, Repentance from dead Works, and then also Faith toward God; and if he were less wise in his own Eyes, he would I am persuaded meddle less with those two middlemost Principles as he calls them; which he thinks me so little, and himself so well skill'd in. As for myself I cannot boast of either my Knowledge or Practice, I pray God make them both better than they are: yet I think I should do ill to leave them I walk with to be led by him; for to be sure then I must into the Ditch, which he would persuade people to be the High-way: and were I sure I might come out cleaner thereby, it would do me no harm; but I find him so dirty and foul, even in these Answers, that I have little hope to meet with any benefit thereby. But how should I teach Babes in Christianity, when he shuts all Babes out from Christianity as unfit to be taught? though I think God signifies, that Children drawn from the Breast and weaned from the Milk, are often fitter to be taught than elder Persons, *Isa.* 28. 9, 10. and that little Children receive the Kingdom of God better than most others, *Luc.* 18. 17. Or, how should I take Mr. Gr. for a Teacher of me in those two Principles, that he thinks me at such a loss in, when I apprehend him guilty of error therein himself, and of inability to teach me.

Turpe est doctori cum culpa redarguat ipsum.

For him that teacheth others 'tis a shame,
When he's ith fault, whereof he them doth blame.

For

(79)

For I think Mr. Gr. discovers that he himself knows not which be the *στοιχεῖα τῆς ταύτης ἀρχῆς λογιστὰ Θεοῦ*, first Elements, Rudiments, or Principles of the Oracles of God; I think he puts the Superstructures for the Foundation-Matters. The Apostle doth not say or signifie that those six things mentioned by him in *Heb. 6. 2, 3.* are the *στοιχεῖα*, or First Principles; nor do I judge that he means them: I trow they are rather contained in the *θεμελίον*, or Foundation of those six Things that the Apostle saith he would not lay again, *ver. 1.* The *λογία*, or Oracles of God were committed to the Jews, *Rom. 3. 2.* But these Six things I understand not to be the Elements or first Principles of those Oracles; but rather these: That there is a God, that this God is one, an Almighty, most Wise, most Just and eternal Being: That he made the whole World and all things therein; and so that we are his Off-spring: That he upholds and governs all things; that he made Man upright and in a capacity to serve him acceptably, and to that end that he might serve and glorifie him; that Man fell into sin and death with all his Off-spring and Posterity; that he could not thence recover himself again, or be recovered but by him that made him; that yet God was merciful to him and provided a Saviour for him; that Jesus of *Nazareth* is that Saviour which was promised from the Beginning; that he died for our Sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures, and is ascended and glorified. All these are Elements and first Principles contained in the Word of the beginning of Gods Oracles, and in the Foundation of Repentance from dead works, and of Faith towards God, and of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection and Eternal Judgement: For take away these things and all those have no foundation, and come to nothing. These are as the A. B. C. to all literature or heavenly Learning.

But again; He takes Baptism with Water for the Doctrine of Baptisms, and so shuts out in a manner all other Modes and Ways of Baptizing, to establish one of Water only, in mentioning only Baptism in the Singular Number; and meaning by it that in which he faults me, viz. *that of Water*; for else he knows I practised the Doctrine or Teaching of Baptisms in a Treatise writ thereabout some years since. And as for the practising the two Principles so taken by him, that he faults me for want of skill in, Christ himself an infinitely better Teacher than either of us practised the one of them, viz. *Baptism by Water less than I*, *Joh. 9. 1, 2* And Paul a Great Apostle, thanks God that he practised it not much, that he baptized but a few; saying, That Christ sent him not to Baptize, but to Preach, &c. *1 Cor. 1. 16, 17.* and Philip was a very good and effectual Gospel-Preacher, though he practised not Laying on of Hands, *Act. 8.* and therefore I may well bear his Reproach: concluding with the Poet that said;

*Sapientia prima est,
Stultitiâ carnisse.*

A special point of Wisdom 'tis, to be
Of Folly, (Pride, and Arrogancy) free, *Prov. 8. 13.*

And so through the Mercy of God and his Assistance, I have refuted these Answers and Arguments of Mr. *Gr.* which I heard some judged to be Unanswerable: And truly I may say that however big they seemed to look at the first sight, yet through Gods help, when I came to set footing into them, the appearing Difficulties therein gave way like the Waters of *Jordan* before the Priests with the Ark; yea, often faster than I could well follow them; Glory be to God therefore. May the Lord pardon what's amiss in us both hereabout, and add his Blessing hereto: giving good and right Judgment herein to all that shall vouchsafe to read what I here have written. To him and his Mercy committing myself and it, I leave it, Reader, to thy perusal; and to God, and to the Lamb, be Glory and Honour for all his Benefits for ever and ever: *Amen.*

F I N I S.

Post-script.

Post-script.

Mr. Grantham:

After I had finished my Reply, and in a manner fitted it for the Press, I received a Message from you by one of your Neighbour-Ministers; that you desired me to let the matter fall and not to go on to publish my Reply to your Book, as it seems you heard I was about to do: which Message I could not judge to be reasonable, nor your desire therein to be right and equal; though it was added as your Reason for it, that there hath been enough said in the business already, and it would but occasion more writing or printing. Had you so thought of this when I sent my Book to you, you had done better; and you might the better have done so, as to let the business fall, because I was so modest and civil to you, as to conceal your Name, not so much as once mentioning it in all my Answer to your Letter: Or rather, had you forbore to pick a quarrel with me where I gave no occasion for it, you had done wisely and Christianly. For when I out of respect and curtesy to you, gave you one of my little Books, called Run from ROME, I gave you no cause or provocation in thanking me for it, or instead thereof to send me an intimate both false Commendation and false Charge. The former in saying that I did well discover therein, what confusion beset the East and West Churches about Padobaptism: For I discovered no confusion in them at all therabout; for all difference in practice is not to be called confusion. Surely, when the Apostle advised Believers to be fully persuaded every one in his own Mind, in things wherein they might differently apprehend and practise, not judging or despising one the other therein; he did not therein advise them to confusion: And yet unless that advice may be so called and accounted, nothing I said in that Book about the East and West Churches different practice in Baptizing may be so called. And then a false Charge you sent me, or pickt a quarrel with me, in telling me, That though I seasonably advised my Country-men whence and from what to Run, yet that I did not (at least in part) lead them the Way; and that Confusion would not be very well avoided, nor Rome well deserted, while we run to her in the West, rather than to Jerusalem in the East, for direction about the Sacred Ordinance of Baptism: which were such ebullitions of your fervent Zeal, for your Opinion of Baptism, as made you snatch at an occasion to charge me about it, where a Christian Temper and Disposition of Spirit would have rather led you to waive it. And now when you have also added to your former quarrelsome both intimations of my inability to make good my Argument against you at Scremby, and have exposed my Name to the false Accusations of Fallaciousness and great dangerous Mistakes in my Answer to your Letter; and have possessed your followers minds and it may be some others with a conceit of your having given an unanswerable Answer.

(82)

Answer to the same, you desire me to let the Matter fall; which seems to be but a further fruit of that Ambition and Vainglory, from which you are not well washed. And I cannot interpret it otherwise, than as if you had desired me to let you abide undetected in that false Opinion of your Victory and Conquest which you have possessed your own and their Minds of, which I cannot consent to, nor think I should do faithfully, should I, to the cause in hand. And therefore not satisfying your desire, I have let these Replies see the Light, nothing fearing your further Writings thereagainst. Only I desire you, if you will make Replication hereto, to go more honestly and handsomly to work, than you did in the former, and do not give the go-by to what is said, or shuffle off things by sophistry and deceit; for if you do, I may possibly if I live give my self the trouble to detect them again. But if you can fairly disprove and overthrow what I have written, and make it indeed appear that it is a tottering Error that I herein defend, I shall then let it fall and say nothing more to uphold it. Let this Advice be acceptable to you from me, who desire in all things to be

your Friend so far as I may see
Truth on your side,

John Horne.

Maximus

ERRATA.

In the Epistle: p. 3. l. 11. for these, r. those. In the Treatise: p. 2. l. 31. dele such. l. 33. r. ἀπορί. p. 4. l. 34. r. μυσθν p. 6. l. 35. for teach- ed r. touched. p. 7. l. 12. for dying, r. dead. l. 29. for matter, r. Matter. l. 44. for the same, r. some. p. 19. l. 2. for spirituo, r. spiritu. p. 45. l. 17. dele as.

67